

# The Wolf Stript

OF

## His Shepherd's Cloathing.

In Answer to a Late Celebrated Book Intituled

*MODERATION* <sup>K</sup>*a VERTUE; m. 4<sup>th</sup> xxxvii*

WHEREIN

The Designs of the *DISSENTERS* against  
the Church: And their Behaviour towards Her  
*MAJESTY* both in *England* and *Scotland* are laid open.

With the Case of

*OCCASIONAL CONFORMITY*

CONSIDERED.

Humbly offer'd to the Consideration of

*HER MAJESTY,*

And Her *THREE ESTATES* of

*PARLIAMENT.*

By One Call'd

An *HIGH-CHURCH-MAN* *N. Lesley.*

With my Service to Dr. *D'AVENANT.*

Sold by the Bookfellers of *London* and *Westminster.* 1704.

*Ditto m. 4<sup>th</sup> XLVII & LI*

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**T**He *Faction* finding themselves worsted in *Argument*, think to *Oppress* us with their *Numbers*. It wou'd be the work of a *Society of Writers*, such as they have, to *Answer* every one of that *Multitude of Pamphlets*, which, now more than ever, come out *Thick and Threefold* upon us every Day, to *Propagate* their *Abhorr'd Principles of Schism and Rebellion*; and to put these *Nations*, once more, if they can, into a *Flame*.

Therefore, because it is endless to *Answer* every one of them *Particularly*, I have taken the *Top and Chief* of them, wrote by the most *Masterly Pen* among them, this call'd *Moderation a Virtue*, into *Consideration*, Quoting some others only *Occasionally* as they come in my *Way*.

This *Treatise of Moderation* has Gain'd a mighty *Vogue* about the *Town*. The *Faction* Boast of it, as *Un-Answerable*, all *Demonstration*, *Convincing*, &c. And it is *Handed* about *Indefatigably* by them. *Abstracts* and *Epitomes* of it are put into our very *News-Papers*.

This made others think it *Necessary* that it shou'd be *Answer'd* very *Particularly*, *Chapter by Chapter*; as being the *Joint Force*, and utmost *Effort* of the *Party*.

As to the *Author* who put it together, I pretend not to guess at him. For it is not *Material* *Who* says, but *What* is said. Yet I find him a *Notorious Plagiary*, and that he has had the *Impudence* to *Borrow* from and *Abuse* a *Speech* made by some *Noble Lord*, at their *Conference* with the *Commons*, about the *Bill of Occasional Conformity*, which is *Printed* in the *Lords Account* of it. And this *Author* not only often *Quotes* it, but whoever will be at the *Pains* to compare them, will find, that this *Book* is taken wholly out of it, not only as to all the *Topicks* and *Heads* of his *Discourse*, but even as to the very *Words*, which he perverts to his own *Purpose*. So that this *Book* indeed is nothing else, but that *Speech* Enlarg'd, and, as I said, *Abus'd*!

Since I had finish'd the following *Answer* to this, there is another come out, I suppose by the same *Hand*, call'd *Moderation Pursued*, which on the *Title Page* tells of the *unexpected acceptance* which this of *Moderation a Virtue* hath met with, at this time. This encourages them to *Pursue* the *Subject*. They ply us with *warm Cloaths*. In this of *Moderation Pursued*, there is *Re-printed* with *Additions*, a former *Pamphlet* Intitul'd, *A sober Caution to the Members of this New Parliament*, written, and put out against their *Sitting*. Oct. 20. 1702. This has been *Answer'd*. But no notice is taken of that in this *New Edition*. This is their *Method*. Not to mind any *Answers*, but to *Repeat* and *Repeat* their own *Objections* in *Infinitum*! Every body will not know that they have been



already *Confuted* ! This is the *Pamphlet* wherein that notable *Distinction* is set up of *Local* and *Mental* Communion, to *Justifie Occasional Con- formity*. But I will not Repeat what has been said to it. Only here ob- serve, that it is very likely that *Pamphlet* was by the same *Author* of this, since it is now *Reprinted* among his *Works*. And they are all of a piece.

These *Pamphlets* are directed to the *Parliament*, provided against e- very *Session*, to *Influence* the *Members*.

And tho' I admire not that *Method*, yet since it is permitted, I hope no offence will be taken that I *Presume* upon the same.

Or that I venture, for it's a *Venture* at this time, to own the Name of an *High-Church-Man*. No Man thinks it a *Disparagement* to be *High*, that is, *Zealous* in any good thing, in our *Duty* to *God*, in our *Love* to our *Country*, or to our *Friend*. To be called, *Low*, that is, *Indifferent* in such things, is the greatest *Reflection* we can put up- on any Body. How then can the Name of a *Low-Church-man* be *Honour- able*, when the Name of a *Low-Friend* is so contemptible? To have a *Low* Regard for the *Church*, or to wish her *Low*? In what Sense can this be *Justified*? Or the other *Condemned*, of being an *High-Church- man*? When *Love* begins to run *Low*, then comes *Indifferency*, and ge- nerally after that an *Aversion*!

But how can we *Love* one, and *Hate* another, for the self same thing? To cry out upon the *Papists*, and yet *justifie* the *Dissenters* for the same *Doctrines*? To have no *Mercy* upon *James Lainez*, the *General* of the *Jesuits* for his *Speech* at the *Council* of *Trent*, against the *Divine Right* of *Episcopacy*. And yet to *Justifie* the *Dissenters*, and make it the *Honourable Character* of a *Low-Church-Man*, to repeat over his *Arguments*? The *Pres- byterians* have borrow'd all their *Arguments* against *Episcopacy* from the *Jesuits* and the *Regulars* of the *Church* of *Rome*, who are nothing else but *Popish Presbyterians*; and the *Presbyterians* are *Protestant Je- suits*. For what is *Presbytery*, but *Presbyters* without *Bishops*? And such are the *Regulars*.

This is as to the *Church*. Then for the *State*, the *Deposing Doctrine*, and placing the *Power* in the *People*, is but the *Spirit* of the *Papists* and *Jesuits*, which our *Whigs* and *Dissenters* have *Lick'd* up (which is well ob- serv'd by the *Lord Bishop* of *Sarum*, See hereafter) p. 55. Concerning their *Agreement* in this, and many other *Popish Doctrines*, see *Lyfimachus Nicanor*, Printed 1640. In answer to the many *Treasonable Pamphlets* then spread abroad, as *Preparatives* for the *Rebellion* that did follow. And when the like *Pamphlets* came *Abroad* again, in the years 1681, and 1682, to make way for the *Rye-house Conspiracy* (as hereafter is *Observ'd*) then this of their *Agreement* with the *Papists* in these *Treasonable Tenets* was again expos'd, as by *Dugdale* in his *Short View of the late Troubles in England*, Printed, 1681. p. 16, 17, &c. by *Dr. Pelling* in his *Apostat Protestant*, Printed 1682. and Re-printed, 1685. And by others, in Answer to these *Wicked Pamphlets* sent forth to sow *Sedition*. And have not been *Reply'd* to by the *Dissenters*, for they

they Cannot. It is Matter of Fact, as Plain as the Sun at Noon-Day! Yet all this hinders not their re-printing the same their Hellish Doctrines, now at this time, more vehemently, and in greater Numbers than ever. For what End, may be guess'd at by what follows. Principles produce Practises, as the Cause does its Effect.

Yet there is a Difference to be made, as of different Soils, which produce not the same Crop, tho' sow'd with the same Seed. Some are Evil Natures, which drink in the Diabolical Seed with Greediness; and bring forth Fruit of Blood, Massacre, and all Wickedness. Others again are of Good and Gentle Natures, who may be drawn in by Company, Education, or Weakness of Judgment, not fore-seeing the Consequence of such Principles, and carry'd away with the Fair Pretences and Specious Colours that are put upon them. But when they come to see the Dismal Effects, are struck with Horrour, and give back! And then are Prosecuted by their own Party worse than their open and avow'd Enemies. See hereafter, p.

These are Men for whom we have great Tenderness and Compassion, and endeavour to pluck them out of the Fire, by a Fair and Free Representation of the Fallacies of those Principles they have Imbib'd! And of the former wicked Practises of that Faction in which they are Engag'd, and never yet fail'd to Execute, when it was in their Power.

This is the Method which the High-Church-Men do use, towards reclaiming of these well-meaning, but mis-led People. And this is the Reason why that Opprobrious Name (as some think it) is given to them, because they Represent things Highly, that is, Fully true. They Abate not, nor Moderate, nor Mollifie, that is, they will not Lye.—— First, to strengthen the Hands of the Wicked and Designing of the Faction; and to put us from off our Guard against them: And, in the next Place, to give the as yet Innocent and Deluded among them, a less Abhorrent Notion of them, and to sow Pillows under their Arms; which is the Method taken by the Low-Church to Reclaim them! And this they call Moderation.

But they go farther. They Re-present the Dissenters as a Conscientious and Loyal People, that have no ill Designs either against the Church or the Monarchy.

On the other hand, They draw such a Picture of the High-Church, as to Fright all Mankind from Coming near them! They make them the most Profligate Villains that ever the Earth bore, Men of Debauch'd Consciences, of the Grosest Im-Moralities, &c. as you will see in what follows, p. 17, 18.

They Profess themselves Ready to joyn with the Dissenters in Confederacy against the High-Church, that is, They have done it already!

They think Episcopacy an Indifferent thing, and only a State-point amongst Us.

They have no Notion of God's having Appointed any Order of Men to Represent Him, to Transact betwixt Him, and the People, to

Sign

*Sign and Seal His Covenants* with them, and to *Bless* in *His Name*. Or, they think, That any One may take this *Honour* to Himself, or be *Impower'd* thereunto by the *People*, by any the *Vilest* of them! They think that this can be *Conferr'd* without *Episcopal* Ordination, which has been from the *Apostles* Days the *Way* of the *Whole Earth*; And the first who *Broach'd* the *Contrary*, *Aerius* an *Ambitious Presbyter* in the *Fourth Century*, was *Condemn'd* as an *Heretic*. Whose *Herésie* is Now *Reviv'd* among *Us*.

They think the *Christian Priesthood* is not so *Sacred* a thing as was that of the *Levitical*. And that the *Sin* of *Korab* cannot be *Re-Acted* under the *Gospel*, tho' *St. Jude* *Speaks* of those who *Perish* in it; And all the *Fathers* after who wrote of *Schism*.

They have *Reduc'd* every thing in the *Church*, both as to her *Government*, *Lyturgie*, and all *Holy Offices*, all *Outward Institutions*, to a *Wild Enthusiasm*, to what they Call the *Life of God* in the *Soul*, to the *QUAKER Light Within*, to all the *Extravagancies* of the *POPISH Mysticks*.

They have left no one *Stone* upon another in the *Church*, as an *Outward Visible Society*. Which cannot be without *Government*. And that *fix'd* and *Settled*. Where the *Government* is *Precarious*, that *Society* must be in a *Tottering Condition*. But these *Men* make nothing of *Christianity* but a *Sect*, like that of an *Epicurean*, a *Stoick*, or an *Academick* among the *Philosophers*, to which there go's no *More* than to be of this or that *Opinion*; and they might *Change* from One to Another, ten times a *Day*, or, as a *Man* may *Change* his *Lawyer* or *Physician*, without any *Hazard* or *Penalty*; So this *Book* of *Moderation* says (as you will see hereafter) a *Man* may *Change Churches*, and go from One to Another, *Provided* only that *Christianity* be *Taught*, that is indeed, They know nothing of a *Church*, as a *Society*, with *Authority* of *Admitting* or *Excluding*; for who can *Excommunicate* me from my own *Thoughts*! And if I *Believe* the *General Doctrines* of *Christianity*, I am of the *Church*, in these *Mens* *Opinion*, tho' I stand *Excommunicated* from all the *Churches* in the *World*, and that for my *Open Contempt* of their *Authority*, and setting up what *Schismatical Congregations* I please, in *Opposition* to them; And thinking that I and my *Fellows* can *Constitute* a *Church* by our selves, as well as any of them.

These are the *Men* of *Moderation*! Of *Large Thoughts*! Of *Universal* and *Comprehensive Charity*!

But if any one talks of the *Church*, of any *Authority* Committed to Her by *Christ*, of any *Governours* or *Government* Settld by Him, and *Deduc'd* through the whole *Christian World*, all the way down from the *Days* of the *Apostles*; or speaks of any *Schism* made against this *Church*, or *Disobedience* to her, all such are call'd *High-Church Men*, *Incendiaries*, *Enemies* to *Peace* and *Union*, and not fit to *Live* upon the *Earth*! And as such they are *Treated* in this *Book* of *Moderation*!

But



But the *High-Church*, notwithstanding of all the *Scandals* cast upon them, are far from the Men they are Represented to be; There are None more Desirous of the *Reconciliation* of the *Dissenters*, because None are so Sensible of the *Dangerous* State that they are in, by their *Schism* from *Episcopacy*, which is, from the *Catholick-Church*, of all Ages. And they would go as far as Possible to Purchase their *Union* with the *Church* upon any Terms that wou'd not Throw our selves out of it with them; that wou'd Leave any Notion of a *Church* in being. And it is the Labours of the *High-Church* which have, with the Good Blessing of God, brought over so many of them to the *Church*, by Representing their *Errors* to them. But *Soothing* them where they are, is not the Way to do it. It is the greatest *Hindrance* can be to them, by making them Believe that they are in a *Safe* Condition; whythen shou'd they Change? Indeed the Apparent *Designs* of the *Low-Church* are to bring *Us* to *Them*, not *Them* to *Us*.

If not, Why will they not let *Us* know the *Terms* upon which this so much talk'd of *Reconciliation* is to be Purchas'd? Are they *Asham'd* or *Afraid* to own them? Or, is it a *Secret*? If so, Why do they tell us so much of it? Why Amuse *Us* with the Grand *Project* on foot, which is hereafter Quoted p. 39 &c. Nay give *Us* just Cause of *Suspicion*, by such *Dubious* Expressions, as That *it will not be Perfectly in our Way*. That their *Affection* to the *Church of England* was neither *Blind* nor *Partial*, and that *she wanted Finishings*. That they wou'd Serve her in her *Truest Interests*, and the like? But why wou'd you not let her Judge of her own *Interest*? Why was this put into the hands of a few Men Pick'd out, to *Prepare* and *Model* it; And Nothing left to the *Convocation*, but to *Grant* it, or *Refuse*? And why are We whom you call of the *High*, that is, the *Old-Church*, Why are We thus *Branded*, as the *Wickedest* Men upon Earth, for the *Hindering* of this *Union*? Wherein have we *Hinder'd* it? What *Propositions* or *Terms* of *Reconciliation* have we *Refus'd*? What of this Sort has been *Offer'd* to *Us*? We have often *Desir'd* it. and still do; But the *Dissenters* will not *Gratifie* *Us* so far, to let *Us* know what *Concessions* on our Part will *Reconcile* them; yet *Roar* against *Us* for not *Granting* of them! Have they made any *Propositions* to you of the *New-Low-Church*? We Desire you wou'd, if they will not, make them known to *Us*. Let them give it in to the *Convocation*. But this you keep up as a *Secret* among your Selves, since your late *Confederation*! What Reason then can you Give for Using *Us* so *Barbarously*, so *Inhumanly* as you do Dayly, to Represent *Us* as perfect *Miscreants* as *Monsters* to all the World? We Challenge you to shew any other Cause, if you can, but what is Included in that Name which you have *Reproachfully* (as you think) given *Us*, but of which we are not *Asham'd*, that of *High-Church-Men*; And which Carries along with it, the Greatest *Concern* for the *Souls* of all *Dissenters*, with the Utmost *Zeal* to *Retrieve* them; even to the Giving them our very *Eyes*, our *Lives*, but not the *Truth*: for

that wou'd not *Retrieve*, but *Rivet* them in their *Sin*; and bring *Us* to *Partake* of it. with them. And to you our *Brethren*, who *Delight* in the Name of the *Low-Church*, we *Earnestly Recommend* to Consider the *Designs* and *Examin* the *Principles* of this *Faction*; and not to follow them, as some did *Absalom*, in the *Simplicity* of their *Hearts*, knowing Nothing.

For, as we have made a *Distinction* of the *Dissenters*, so must we of the *Low-Church-Men*. All are not *Equally Involved*. Some, and I hope the *Greatest* part, are *Carry'd* away with the fair *Shew* of *Moderation*, and a *Temperate Spirit*. To *Understand* which *Aright*; and to *shew* them, That it is not found among those who *Now* make such a *Noise* with it, is what is *Propos'd* in the following *Sheets*.

#### ADVERTISEMENT.

I Put this here, by it self, that it may be the more taken Notice of, tho' it is mention'd in the following Discourse; and that whoever shall undertake to make any Reply to this, may speak to it Particularly, and not Pass it over in the Crowd.

The Dissenters make a Heavy Noise, That the Church will not Purchase their Reconciliation, with the giving up only of a few Indifferent Things which Offend their Tender Consciences.

And the Low-Church lay the Blame upon the High-Church (with very severe Reflections) That they are the Obstructors of this Blessed Union.

Now let none of these be Judge in their own Cause. Therefore, let the Dissenters give in to the Present Convocation a List of such Indifferent things, which, if Granted, they will Promise to Conform, and Heal the Schism. The Scruples are Theirs. Therefore, they must make the Proposal. None others can tell what will Satisfie them.

If they will not do this, Let them stop their Clamours, and Never more say, That nothing will be Granted them! And that the Church of England has no mind to Heal the Schism!

But if they will do this, Then it will Appear Whether the High or the Low-Church will go Farthest, to Purchase this Desir'd Reconciliation; and which of them do, in good earnest, Wish it, and not rather to keep open the Breach, to serve other Designs!

Next let those of the Convocation, who were formerly Employ'd in this Grand Project of Reconciliation, (of which they have made such Boasts) lay before the House the Grounds and the Terms of it; That it may Appear they were None but Indifferent things, which were to be Given up to the Dissenters! Otherwise, let Them too Cease their Railing at the High-Church, as Men of Violent Spirits, &c. for Obstructing their Designs! or, for Suspecting what they were!

The High-Church Desire, That they, and the Low-Church, and the Dissenters too may be Try'd by their Actions, and not by the Clamours on either Side. And that they may be Heard Publickly, in the Face of the World, by the Method Propos'd.

And Whoever Refuse this, And cannot Propose a more Rational and

( I )

# THE WOLF STRIP, &c.

**I**T is said of *Socrates*, That he wish'd *Aesop* had wrote one  
Fable more upon this Moral, of the near Resemblance of The Que-  
stion Sta-  
ted.  
*Virtue* and *Vice*, inasmuch that one is often taken for the  
other; And yet that there is so vast a Distance in their  
Nature, as that no things upon the Earth are more Opposite.

Thus we see *Covetousness* Cloak it self under the Name of  
*Frugality*, and *Revenge* under that of *Justice*, &c.

And, to come to our present Purpose, that *LAODICEAN*  
*Latitude* and *Indifferency* in Religion, which God Abhors, and  
Declares that He will Spue such a Lukewarm Church out of His  
Mouth, (*Rev. iii. 16.*) Recommends it self to Us at this Day, un-  
der the Specious Name of *MODERATION*!

Therefore it is necessary for Us to inquire what sort of *Mod-* of Mo-  
*eration* is a *Virtue*, and what sort is *Vice*, seeing the Name of *Mo-* deration.  
*deration* may be Apply'd to Both.

This word is found but once in all our Bible, and there it is Mis-  
translated. It is in *Phil. iv. 5.* Let your Moderation be known unto  
all Men. Where the word *εμεναι*; there render'd Moderation,  
means plainly, by the Con-text, a Patient and Chearful Suffering  
of Afflictions, with full Relyance and Trust in God in all Dis-  
tresses. The words before in the Fourth Verse, are Rejoice in the  
Lord alway, and the words following *Ver. 6.* are, Be careful for no-  
thing ;



thing; but in every thing by Prayer and Supplication with Thanksgiving, let your Requests be made known unto God. In the *Vulg. Lat.* this word is here Translated *Modestia*, Let your *Modesty* or *Humility* be known unto all Men. That is your *Chearful* and *Modest* Suffering, not with *Reviling* and *Impatience*. This same Greek word is render'd by our Translators, *Patience*, 1 *Tim.* iii. 3. And *Gentleness*, 2 *Cor.* x. 1. and *Clemency*, *Act.* xxiv. 4. And as to the word *Moderation*, I have no Quarrel to it, it is a good word. But in the Text, *Phil.* iv. 5. And in the sense that is screw'd from it, of *Moderation*, that is, *Indifferency* as to *Religion*, there is nothing of that Meant or Intended in that Text, which speaks wholly upon another Subject. So that the *Dissenters* must look elsewhere for a Text to favour that *Moderation* they Plead for towards Themselves at this time; but never yet did Practise it to Others, when the Power was in their own hands.

*Moderation* is Generally understood as the Opposite to *Zeal*. But, in this sense, it must be a *Vice*, and as Great a one, as *Zeal* is a most *Necessary* and *Heroical* Christian *Virtue*. Therefore to make *Moderation* a *Virtue*, we must take it in such a sense as not to be Inconsistent with *Zeal*.

1. Not with *Zeal* for the *Faith*; for we are Commanded to Contend earnestly for the *Faith* which was once deliver'd to the *Saints*, *Jude*, ver. 3.

2. Not with *Zeal* for the *Church*, and her *Unity*. Without which, all *Faith*, and all *Knowledge*, giving all my Goods to the *Poor*, and my very *Body* to be Burned, profiteth me Nothing, 1 *Cor.* xiii. 1, 2, 3. Which is the Conclusion drawn from the foregoing Chap. xii. Wherein the *Unity* of the *Church*, which is the *Mystical* Body of *Christ*, is largely Exemplify'd by the *Unity* of the *Members* in a *Natural* Body. Hence the Sin of *Schism* is call'd by no less Dreadful a Name, than the *Tearing* of *Christ's* Body in pieces! And the Apostle here, upon the Occasion of that first *Schism* at *Corinth*, as the after *Fathers* of the *Church*, upon following *Schisms* that arose, shew'd no less *Zeal*, than in *Contending* even for the *Faith*. And with good Reason, since *Faith*, even to Remove *Mountains*, will Profit Nothing, without that *Love* and *Charity* to the *Body*, as to Hinder it, all we can, from  
being

## ( 3 )

being Rent asunder by *Schisms* and *Divisions*. And he must be an *Enemy* to the *Head*, who seeks to *Dis-Member* the *Body*, tho' he speak with the *Tongue* of *Men* and *Angels*.

But this so *Heinous* a *Sin* of *Schism* makes no *Impression* at all upon the *Church* of *Laodicea*, where *Moderation* is a *Virtue*! Which, p. 27. is very *Angry* with those who mention this *Sin*, or hinder their *Flocks* from straying into what *Schismatical* *Congregations* they please. And therefore (says it) they will neither hear the *Dissenters* themselves, nor suffer any of their *Flocks* to straggle into strange *Folds*, if they can help it. Some of them are so solicitous in this matter, that they Surfeit their *Hearers* with *Fulsom* and repeated *Declamations* against *Schism*. One wou'd have Expected, that upon this Occasion something shou'd have been said, either to shew that *Schism* was no *Sin*; or that the *Dissenters* were not *Guilty* of it. But there is not a word. There is no more said of it, throughout this whole *Elaborate Treatise*. It is *Fulsom* and *Surfacing* to talk of it at all! And there is an *End* of it!

Thus the *Main* and *Chief* point is got over, with *Great Ease*. For we shou'd have little *Quarrel* with the *Dissenters*, about all the *Objections* they make as to *Habits*, *Ceremonies*, *Liturgy*, and even the *Grand Point* of *Ordination* by *Presbyters*, in case of *Necessity*, and where a *Bishop* cou'd not be had, if it were not for that *Fulsom* word *Schism*! If they did not gather *Separate Congregations*, and set them up in *Opposition* to the *Church*, and so *Form* a *Schism*, they wou'd be no *Dissenters*, notwithstanding their *Different Sentiments* as to the *Points* before mention'd. For there are those in the *Communion* of the *Church*, who may *Differ* in *Opinion* about these things, and may *Reason* and *Argue* them over with one another, without any *Breach* of *Charity*, or of the *Unity* of the *Church*; which *Requires* not that all *Men* shou'd be *Exactly* of the same *Opinion*, in *Matters* of *Discipline*, and not of *Faith*; but of one *Communion*. This preserves the *Unity* of the *Church*. And whoso *Forfake* the *Publick Assemblies*, as the *Manner* of some is, it was taken for a *Forfaking* of the *Faith*, and they may *Read* their *Sentence*, where this is mention'd, *Heb. x. 25, &c.*

Having thus far Explain'd Moderation in respect of Faith, and Communion; That these Necessary things be not Hurt by it; I will go as far as any in Extending Moderation to other Matters and Persons. For Example, To bear with a weak Brother, in any Private Opinions he may have, such as those mention'd, Rom. xiv.<sup>2</sup> One believeth he may Eat all things; Another who is weak Eateth Herbs — One Man esteemeth one Day above another; another esteemeth every Day alike, &c. These were Private Scruples of Men of the same Communion, in things left at Liberty, and not Enjoyn'd by the Church, and was spoke of Common Days not set Apart by the Church, as the Observation of The Lord's Day was. And I suppose, That none will Interpret that of Esteeming every Day alike, to Extend to that Day, or to Excuse any who shou'd Refuse to Observe it, and, on that Account, shou'd Forsake the Publick Assemblies upon that Day.

In the next place, as to Persons, let all the Moderation be shew'd that is Consistent with the Security of the Faith, and of the Peace of the Church; by Reasoning with them in the Spirit of Meekness, and bearing Long with them, taking all Methods of Love and Charity. And to Distinguish amongst them, the best we can, of those who are led astray through Ignorance, from those who Offend of Malicious Wickedness, as St. Jude directs, ver. 22. Of some have Compassion, making a Difference: And others save with Fear, pulling them out of the Fire. But there are others, who are Evil Beasts, alway Lyars, who must be Rebuked Sharply, Tit. i. 12, 13. And we must give Great heed to that earnest Exhortation of the Apostle, Rom. xvi. 17. Now I beseech you, Brethren, Mark them who cause Divisions and Offences, and avoid them: And he tells, ver. 18. how they make these Divisions viz. By good Words, and Fair speeches they deceive the Hearts of the Simple. And he pronounces plainly of such, That they serve not our Lord Jesus Christ. None can do so, who wou'd Divide His Body.

I will say but one thing more, ad hominem, to these Men who now Plead so Furiously for Moderation, and that is, to Consider how they themselves take it, when any of their own Party go off, and make Schisms, and Divisions among them. None

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take it more *Impatiently*, and bestow worse *Names* upon such. And if the *Occasion* be but *small*, they make their *Offence* the *Greater*. According to the true saying, *He Loves me but Little, that leaves me for Nought*. This may help these men to Understand what *Love* they had to that *Church* which they have Left. The Apostle says that *Charity beareth all things*, but they wou'd Bear nothing from the *Church* their *Mother*. They *Quarrel* with her for the *Colour* of her *Cloths*, for her *Gestures*, *Habit*, and every thing, for her very *Looks*!

And they make the *Difference* so small now, to Justifie their *Occasional Conformity* to her. Yet they will not Return to her *House*, and Live with her and become Part of her *Family* again! No. But for a *Visit* or so, To get a good Meal of Meat, some Profitable *Place* or *Employment* under her. They wou'd be her *Stewards*, if she please, and Receive her *Rents*! They plead their *Right*, as her *Children*, to have their Share in the Management of her *Family*, tho' they own themselves not to be of it, and to have Adopted a new *Mother*, whom they Declare they Love better; and who, they say, has the *Right* to her *House*; And who more than once before this, has got it from her, Turn'd her out of *Doors*, and Dash'd her *Children* against the *Stones*; who is, at present, at *Law* with her for it; and has already got *Possession* of a great Part of it, of all beyond the *River*; And uses her *Children* there with the utmost *Rigor*, refusing them Leave even to say their *Prayers*; Call her Publickly and Openly an *Old Whore*, and a *Witch*, and that they must have her *Destroy'd*; And have Enter'd into a *Solemn Oath* and *Covenant* to do it. Therefore that it is her best way, to shew *Moderation* to her *Children* that have gone over to this New *Mother*, to let them Come now and then into her *House*, lest they Forake her Quite; to give them good *Employments*, and Trust them with the Management of her *Affairs*, who have done it so *Dexterously* before.

But before we Condemn Men, let us hear them. Let us go over this New Celebrated Book, Chapter by Chapter, and see the utmost can be said in Defence of this *Occasional Conformity*.

And

And first, for the Title, which is, *Moderation a Virtue, or, Occasional Conformity Justifi'd from the Imputation of Hypocrisy.* It had been more Proper, in my poor Opinion, to have stated it Problematically; And as a Preliminary, to have first Inquir'd, Whether there was any such Sin as *Hypocrisy*? And, if so, What it is? For I believe it will be very Hard to give any Definition of it, which will not Answer, in every Point, to *Occasional Conformity*. Few Readers but, at first view, think them the very same, And *Occasional Conformity* to be as Determinate and Solemn a Profession of *Hypocrisy* as ever was or can be given. But let us go on, and see what can be Advanc'd in favour of this Paradox, passing by the Flourishes of his Introduction.

His Chap. 1. begins at p. 7. And bears this Title, *I will Prove that Occasional Conformity is no New thing, but is Warranted, in some Cases, by the most Sacred and Uncontestable Precedents.*

They pretend now that they do not Conform for Places.

He enters with a Caveat, That he does not Justifie any that Conform meerly for a Place, if there be any such, says he, He calls such Occasional Conformity, a Scandalous Practice, a Reproach to Religion, and Offensive to all good Christians. This is Entering into the Hearts of Men. And there he thinks he is safe, for there are no Witnesses there. And thus Men may Conform as they will. Who can Prove it was Meerly for a Place? But this do's not solve the Reproach and Scandal to Religion, of which he speaks. For Men must Judge by Actions. No Hypocrite can be otherwise Discover'd. And an Honest Casuist wou'd have Guarded severely against this. This is Prompting Men to Act the Hypocrite securely, and say, that none shall see them. Now if any Man's Constant Communion was with the Dissenters, and who Never came to Church before he was call'd to it by a good Place, can any Man Judge otherwise, than that he was brought to it for that Reason? And if he Return afterwards to the Dissenters again, and Rail as much at the Church as he did before, and Embrace all Interests in Opposition to her, tho' he go now and then to Church, for Form, to have it to say, and that he did it not Meerly for a Place, can any

any Judge him not guilty of *Hypocrisy*? Do's any man alive think the King of Poland a true *Convert*, who got his Light immediately upon the Dazling of a *Crown*, tho he keeps still to the same *Communion*, for the same Reason. There is no way to wipe off this *Scandal of Hypocrisy* but for these *Occasional Conformists*, to Refuse *Places*; at least for some Decent time after their *Conforming*: Unless they will speak the Truth as it is, and say, That they value good *Places*, in order to the carrying on of the *Good old Cause*, more than giving the Greatest *Scandal to Religion*. Their *Cause* was never yet otherwise carry'd on.

But in the Next place, this Pretence which they set up now for their *Occasional Conformity* makes perfect *Rogues* of their former *Saints*, who broke the Ice, and began this *Trade*. They Open'd the Scene, and Began it, in the years 1681, and 1682. Just before the Design'd *Execution*, and happy *Discovery* of their Hellish Plot to have Murther'd King Charles II. and the Duke his Royal Brother, at *Rye-House*; and having serv'd them, as they did their Father, then to have overturn'd both *Church and State*, by filling the Nations with *Blood and Confusion*, as they had done before. This their Cursed Contrivance being Ripen'd just Ready for the Perpetration, they found it necessary to have as many as they cou'd of their *Party* in *Places of Power*, especially to be *Sheriffs of London*, to Head the *Insurrection* there, and to serve them with *Ignoramus Juries*, in Case of Need, whereby they thought themselves secur'd against all the *Law*; even tho' their Plot shou'd be Discover'd. But then the *Sacramental Test* stood in their way: And having suffer'd *Persecution* (as they call'd it) formerly rather than *Conform* to it, tho but *Occasionally*, once a *Month* or so, as being a Breach upon their *Consciences Tender*! They knew not with what Face to Swallow it then, Meerly to *Qualifie* themselves for *Places*. At last their *Rabbies* (rather than the *Good Cause* shou'd Sink for such *Punctilios*) found out a way, by Vertue of this *Distinction*; That what was not *Lawful*, in *Ordinary Cases*, to do; yet in *Extream Necessity*, might be done. Then they order'd them to Raise the Cry, That all their *Throats* were just going to be Cut! And Determin'd the Cause, That,

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That,

That, for *Self-Preservation*, they might *Conform*, but only *Occasionally*, to enable them for their own *Defence*; but by no means in other Cases. This *Doctrine* they *Printed*, and threw about in *Pamphlets*; And Compar'd their Case to that of *Mattathias* the Father of *Judas Maccabeus*, fighting on the *Sabbath*:

Then the Road was open. And *Shute*, *Bethel*, and *Cornish* came in to be *Sheriffs* of *London*; and *Rich. Goodenough* the Blackest of these *Furies*, who was to have *Murther'd* the *King*, with his own hand, was *Under-Sheriff* to *Bethel* and *Cornish*.

This was the *Beginning*, and these were the *Reasons* of the first *Occasional Conformity* for *Places*. And it was *Meerly* for *Places*. They Declar'd it to be *Unlawful* otherwise.

Yet, to see how *Error* and *False-Principles* are never *True* to Themselves, They are now *Forc'd* (to serve another *Turn*) to Declare this *Practice* to be *Scandalous*, a *Reproach* to *Religion*, and *Offensive* to all good *Christians*; that is, Till they have another *Occasion* of taking it up again!

The Meaning of their Out-Cry of Persecution intended, and for Self-Preservation.

Let me here Observe, That it has been the never-failing *Practice* of these *Saints*, when they have any *Horrid* and *Nefarious Wickedness* a *Hatching*, then to Cry out of *Persecutions* Intended against them, and what ought to be done for *Self-Preservation*. This is a sure *Mark*, that they are then upon some *Mischief*. And the less *Reason* they have for such *Pretences*, it is so much the *Surer* that it is done out of an *Evil* Design. Thus it was in all their *Bellowings* against *K. Charles I.* and the *II.* Two of the most *Merciful Princes* that ever Sate on the *English Throne*, or, perhaps on any other.

And their *Roarings* of the *Danger* they are in at *Present*, and *Designs* of *Persecution* against them, (with which their *Pamphlets* make a fearfull *Noise*) are *Certain fore-Runners* of some *Design*, some *Damn'd Design* which they have in hand. Of which I hope to give some plain *Indications* before I have done. But first, let us go through their *Arguments*, in this their *Peerless Book*, for their present *Practice* of *Occasional Conformity*.

And



And first, in this *Chapter*, there is not so much as any *Argument* or *Reason*, even offer'd at. Which one wou'd have Expected, in so Important a Cause, but there is nothing of that; only some *Precedents*, which they say are *Uncontestable*. And yet at the same time, they shew their Suspicion of them, that they will not fit their Turn; For they say they will Prove that *Occasional Conformity* is Warranted in some Cases. What then? Is it Warranted in Their Case? Are the Cases they bring the same with Their Case? They Dare not say that! They know the Contrary full well. Then why are they brought? O! For very good Purpose, for if *Occasional Conformity* be Lawful in Any Case, then the *Mobb* will run away with it, That it is Lawful in their Case, without further Examining. And this in good Truth, is the whole End and Design of bringing these *Precedents*: A modern *Topick*, that serves in many Cases, to carry that off with Noise of *Precedents*, which are Easily Mistaken or Mis-apply'd; where there is no Room or pretence for *Reason*, or the Justice of the Cause. But let us Examine their *Precedents*.

They bring in our Blessed Saviour as a Precedent for *Occasional Conformity*. How so? Because he taught in *Private Houses*, on *Mountains*, and in the *Wilderness*. Had he not Authority so to do? An Authority Superiour to that of the *Jewish Establishment*? Which if he had over-turn'd in a Moment, and Dissolv'd their whole *Oeconomy*, might he not have done it? And can our *Dissenters* Plead an Authority over that Church which *Christ* hath Establish'd, as great as he had over that which was settl'd by *Moses*? Blessed God! What *Christian Ears* can bear it, to hear such Hideous *Blasphemy*!

*Korah* and his Company were swallow'd up quick into *Hell*, for opposing that *Priesthood* which *Moses* had set up, tho' they differ'd from *Aaron*, in no other Point, either of *Doctrine* or *Worship*.

And these *Wretches* think it but a slight matter to Oppose, to *Vilifie*, and *Ridicule* that *Priesthood* which *Christ* himself has Ordained! They Laugh at the Objection of *Schism*, and call it *Fulsome* stuff!

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They plead the Example of *Christ*, in his setting up a *New Church*, different from that of *Moses*; as a *Precedent* for them, to set up *New Churches*, in Opposition to that which *Christ* has Established!

But they observ'd not that *Regard*, or to use their own word, that *Moderation* towards the *Church of Christ*, which he did to the *Church of Moses*. He never *Dissented* from their *Publick Worship*, but was a *Constant* not an *Occasional Conformist* to it. He confirm'd the *Authority* of those who sat in *Moses Seat*, tho' very *Wicked Men*, a *Generation of Vipers* and Commanded his own *Disciples*, as well as the other *Jews*, to Obey them in *Whatsoever they bid them observe*, tho' not to follow their *Evil Works*, Matth. xxiii. 1, 2, 3. He sent the *Lepers* whom he healed to the *Priests*, to Offer what *Moses* had Commanded. He himself Submitted to all their Institutions, to *Circumcision*, and being *Presented* in the *Temple*, &c. He Observ'd not only, their *Passovers*, and *Feasts* Ordained in the *Law*, but afforded his Presence at their *Feast of Dedication*, Joh. x. 22. Which was purely of their *Church Authority*, and Instituted by the *Maccabees* 1. Mac. iv. 59. So that he was, in all things, an *Intire* and *Constant Conformist*. Tho', if he had been otherwise, it had been far from being a *Precedent* to our *Occasional Conformists*, as has been said.

The Precedents of  
St. John  
Baptist,  
and the  
Apostles.

Having clear'd this *Precedent* of our *Blessed Saviour*, there needs the less be said as to the other two *Precedents*, which are Produc'd of *St. John Baptist*, and the *Apostles*; Because if they had, by our *Blessed Saviour's* Command, quite broke off *Communion* with the *Temple*, it had been no *Precedent* to the *Dissenters*.

But they did not. For tho' *John* was sent of *God* to Baptize, and Preach the *Doctrine of Repentance*; yet he never did Separate from the *Communion* of the *Temple*, or Taught Men so to do. He set up no Opposite *Communion*, but was in all things, a *Constant*, and not an *Occasional Conformist*.

So were the *Apostles*, and the *Jewish Converts*, but this was not Impos'd upon the *Gentile Converts*, in whom the new *Peculium* was to be Erected. That Decree of the Council at *Jerusalem*

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*Jerusalem*, Act. xv. Respected only the *Gentile Converts*, therefore St. Paul did Circumcise *Timothy*, because his Mother was a *Jewess* Convert. Act. xvi. 1. But wou'd not Circumcise *Titus* being a *Greek*, Gal. 2. 3. Therefore St. Paul, by the Advice and Consent of St. James Bishop of *Jerusalem*, and the *Elders* there, did Purifie himself in the *Temple*, and Offer'd, according to the *Law*, to shew, That it was a false Report that had been spread of him, as if he had perswaded the *Jewish Converts* to Forsake the *Law*, and not to Circumcise their Children Act. xxi. 21. But as for the *Gentile Converts*, they were Commanded to observe no such thing. ver. 25. Thus the *Jewish Church* was suffer'd to Die away of it self; And the *Gentile Christian Church* to come in its Place, after the *Romans* had Destroy'd the *Temple*; And consequently the Stated *Worship*, which was Confin'd to that Place, was brought to an End; by the Sword of *Enemies*, not by the *Apostles*, or any *Violence* of the *Christians*. For which one of the *Fathers* gave this Reason, *Uc cum Honore Mater Synagoga Sepeliretur*. That the *Synagogue*, which was the Mother of the *Church*, might be Bury'd with Honour, without any Indignity or *Violence* offer'd to her by the *Church*. Thus carefull was *Christ* to preserve the Dignity of His own Institution in that *Church*, which he had Decreed to Superseede. But our Furious *Fanaticks* are for Pulling down His *Church* all at once, and have Pursu'd her with *Fire* and *Sword*. And have the *Impudence* and *Blasphemy* to Quote Him for their Precedent! And willfully (who can think otherwise) *Burlesque* the Holy *Apostles*. They gave their Reason, why they Circumcis'd *Timothy*, and not *Titus*, viz. Because the one was a *Jew*, the other a *Greek*. Now see how this Author turns it. They Circumcis'd *Timothy*, says he, p. 8. to shew the Lawfulness of *Occasional Conformity*; And not *Titus*, to shew the Unlawfulness of *Constant Conformity*.

He comes next, p. 9. to *Rom. xiv. 3*. Of some who Eat all things, others Eat Herbs; some observ'd Days, others did not. This is answer'd before, That these Cases were of Privat Opinions, among Brethren of the same constant *Communion*, in things



things which were not Determin'd by the Church: And in such Cases, we ought not to Judge one Another.

But he mentions (*Ibid*) the Apostles Decree about Eating of Blood and things Strangled. These are call'd Necessary things, *Act. xv. 28.* Now I wou'd Ask him, How these things became Necessary to the Gentiles, who never were under the Law of Moses, and are Exempted from being put under it by this same Decree? Are these things Necessary in their own Nature? Then they are Obligatory upon Us still. How otherwise then were they made Necessary, than by the Decree of the Church? Can the Church then make those things Necessary to Us, which are Indifferent in their own Nature? Let the Dissenters look to this, who Quarrel at things they own to be Indifferent, meerly because they are Enjoyn'd by the Church.

These are all the Precedents he brings; and Reasons None! But he Exults in these with Great Triumph! By these several Instances (says he) it Appears, that Occasional Communion in some cases may be Lawful; where constant Communion wou'd be a Sin. How this Appears, I leave to the Reader; Nay I dare leave it to this Author himself. For his next words shew a great Doubting in the Case: *I am not concern'd* (says he) *to Prove the case of our Dissenters to be Parallel with these before us.* No? To what Purpose then are they brought? He says, *It is sufficient to Vindicate them from the Imputation of Hypocrisy and Atheism, that they Think so.* This is good Casuistry! And this Author has taken all the Pains he can to make them Think so. To Lead them into it. Good Man! At the same time that he seems to Believe, nay, do's as Good as Confess, that the Arguments he brings are not Conclusive, as to Them. Wou'd he say otherwise, That he is not Concern'd to shew that the Instances he has brought are Parallel with the Case of our Occasional Conformists? But if he can make them Believe so, that is all he is Concern'd for. That is, to Believe a Lye! An Excellent Director of Conscience! And Strong are these Motives, to Induce a Favourable Opinion of Occasional Conformity! But whatever they think of themselves, it will be Hard to Perswade other Men, that there is not a Deep Hypocrisy at the Bottom; And a sort of Atheism

too, thus to *Mock* and *Play* with *Divine* things. Especially, when they make a *Worldly Advantage* of it.

But suppose there was neither *Hypocrisie*, nor *Atheism* in it, wou'd it Cease therefore to be a *Sin*, meerly because they *Thought* so? Our blessed Saviour told His *Disciples*, That the Times were a *Coming*, when *They that Kill'd them, shou'd Think they did God service*: And we have seen it in our Times, when our Fiery *Zealots*, for the *Glory* of God! Pull'd down His *Church*, Murther'd their *King*, and Fill'd Three *Nations*, with *Blood* and *Desolation*!

But our Author Closes this Chapter with a Notable Stroke. He, to shew his Skill in Antiquity, Quotes several Authors to Prove, that there had been *Sacrifices* and *Supplications* offer'd in the *Temple* of *Jerusalem* for *Heathen Kings*. And thence Inferrs, That this was *Occasional Conformity* of the *Heathen* with the *Jews*. But it wou'd have been more to his Purpose, if he cou'd have Prov'd, that the *Jews* held *Occasional Conformity* with the *Heathen*, and cou'd have Justify'd the Practice; But since he cou'd find no *Precedents* among *Christians*, he go's to the *Heathen*, and Proposes their Example to Us, to Justify *Occasional Conformity*; But after all, is Desiring the *Prayers* of Another, a *Conforming* to his *Worship* and *Religion*? Or, is *Praying* for Another, any sort of *Encouragement* to *Occasional Conformity*? We *Pray* for all Men. Do we therefore *Conform Occasionally* with them, or they with Us? This is the Strength, and All that he says in Justification of it And so I think we may Dismiss his first Chapter.

The Second bears this Title, *The Principles of the Conscientious Occasional Conformist are Christian and Catholick; and therefore are such as will Justifie him before God and Man.*

This Chapter begins p. 11. And is nothing but *Harangue*, without any thing like *Argument* in it, and is *False in Fact*, from one End to the other: Thus he Starts, in Praise of his *Occasional Conformist*, He acts not from a *Mercenary Spirit*, or any *Sinister Intention* towards the *Establish'd Church*, that is, if you will Believe him, and not Measure him, by what he has done Already, and never Fail'd of doing, when it was in his Power.

*They who have Try'd him, can Determine.*

Then

Then follows, for Two Pages together, a bitter *Invective* against the Church of England, her *Discipline*, *Ceremonies*, and *Liturgy*; by way of telling the Reasons why the *Occasional Conformist* cannot keep *Constant Communion* with her. And at last, p. 12. shews what strict Notions he has of a Church, and of the Authority left with her by Christ, by making it Equal, what Church or Communion we go to, as to what Lawyer, or Physician; And this he Calls a *Catholick Spirit*, and keeping up the *Communion of Saints*. Thus every three or four that Pleases may set up a Church by Themselves, and Invest their Haranguer with the Priestly Authority of Transacting betwixt God and Them, as His Minister, to Bless them in His Name, and Sign and Seal His Covenants with them; But they know Nothing of all this Matter, either what a Priest is, or a Church: They know Nothing of what belongs to the Office of a Priest, but what they think is Deriv'd from Themselves: And which they can take away again, as Easily as Change their Lawyer or Physician. And if there were 1000 different Sects in the Nation, they think that there is no Breach of Unity in all this; or any Schism; but in talking of Schism, that Fulsome stuff, that is, That there is no such Sin as Schism!

Then he tells, p. 13. That Baxter, Bates, and others were for *Occasional Conformity*; and we know that the Generality of their Party did Battle them for it, What Arguments are these?

He says, p. 14. That some have us'd *Occasional Conformity*, and not for Places. What? For Curiosity; or, out of an Indifference to all Religion? There are too many such!

He Concludes, That the *Occasional Conformists* <sup>as much</sup> are Born to serve their Queen and Country, as other Men. But they have not serv'd them like other Men. He says, They are as well Affected to her Majesty's Government, as the most Loyal of her Episcopal Subjects. And if you will not take that for an Argument; and full Proof, there is no more in this Chapter.

Chap. 3. An Occasional Conformist is not so Formidable a Creature, when we consider that the Difference between a Church-Man, and a Moderate Dissenter, is very little.

They



They are the more *Formidable* for that ; because then it is Plain, it cannot be *Conscience* that Troubles them; for it must be a strange sort of a *Conscience*, that will *Embroyl* a *Nation*, and keep up *Divisions* in it, (not to Name now *Schism* in the *Church*) and all this for nothing, or for *very Little* ! Therefore there must be some other *Designs* on foot.

This indeed is the Heart of the Cause, and we are come to Receive full satisfaction in it, p. 16. Where the Objection is put, *If there be so Great an Agreement between them and the Church, how came they to Separate from it?* The Answer is in these words, *It is none of my Business to Enquire into the Reasons of their Separation here, that has been done by other Hands, particularly by Mr. Baxter, in his Pleas, and English Non-Conformity; and Lately by Mr. Calamy in his Abridgement of Mr. Baxter's Life; and the Defence of the Tenth Chapter containing the Reasons of Non-Conformity.* This is every Word of the Answer, that is, you may go look for it. And you may Look long enough, before you find any thing like an Answer, in any of these *Lean, Flashy, Tedious* *Scribbles* to which you are Referr'd. *Baxter* has been Answer'd over and over, and *Calamy* is utterly Defeated by *Mr. Hoadly*. Yet they must be Trumpet up again: They make the Difference *Vast* and *Great*, when they Justifie their *Non-Conformity*. For they cannot do it otherwise. What! Make *Schism* in the *Church*, and *Divisions* in the *State*, for *Small* matters, for *Very little* ! This will not go down with any Man of Common sense, with any who have the least Regard for the Welfare either of *Church* or *State*, either with a *Christian*, or an *English-Man*. Their *Non-Conformity* must suppose *Great* matters in Difference: And their *Occasional Conformity* must suppose *Very little*. If any man can Reconcile these, he must make *Great* and *Little* to mean the same thing !

The rest of this Chapter is spent in Leading you quite off the Purpose, as p. 17. shewing wherein the *Church* of *England* and the *Dissenters* Agree. p. 18. wherein they Differ, And from thence to the End of the Chapter. p. 24. he runs Riot against the *Church* of *England*, exposing the *Differences* he says, are among her *Members*, as to several *Opinions* and *Practices*. Which he *Magnifies*,

nies, and wou'd make Greater than all the Differences betwixt the Church and the Dissenters. Wherein he tells Abominable Un-truths, and false Scandals, some of which I will name just now. But if they were all true, it makes against him. For if the Members of the Church of England, notwithstanding of their Greater Differences in Opinion or Practice, yet have that Regard to the Peace of the Church, as to keep in her Communion; and not make every Difference in Opinion the Foundation of a Schism: How much more ought the Dissenters not to make Schisms, for their Lesser Differences with her?

He first Instances, p. 20. the Difference of Opinion in the Convocation about Adjournments. And he may find the like in other Assemblies as well Civil as Ecclesiastical. And among none so much as among the Dissenters who are not only Divided into various Sects, flatly Opposite to one Another; but each within themselves are Sub-Divided, sometimes even to Daggers-drawing. The Honorable Houses of Lords and Commons may differ in Opinion with each other; or the same House be Divided in it self, as they are upon every Vote that do's not Pass *Nemine Contradicente*; yet here is no Breach, while they go on in the due Parliamentary Form. Why then shou'd a Blow be reach'd at the Convocation, for the like Humane Infirmities? And there is more to be said on their behalf, than any other; Because their Meetings have been so long Interrupted, that they cannot but be at a loss for Precedents, and former Rules. But no matter! Here is a Difference among the Clergy of the Church of England!

The next he Instances is, that some of them do Subscribe the 39. Articles, as *Articles of Peace*; Others he says, as *Articles of Faith*. Why did he not Name one of these Latter sort? For, barely upon his word, I shall not believe, that there is a Clergy Man in England so Ignorant. The 39 Articles are not made so much as *Articles of Communion*, far less of *Faith*. They are Requir'd from no Lay-Man, or any other but the Clergy who are in Office; That there may be an Uniformity, in the Doctrine, Publickly Preached. How can he make an Instance of this, when he sees, that even a Bishop may Publish Expositions of these Articles,

*ticles*, which others of the *Clergy* have oppos'd as not *Sound*, nor Agreeing with the *Doctrine* of the *Church of England*? If he says, that this is a Neglect of *Discipline*, I leave that to the *Wisdom* of our *Superiors*.

Then he comes to *Private Opinions*, That some are *Calvinistical*, others *Arminian*, &c. And are there not *Differences* of this sort too among the *Dissenters*? Is not their Famous *How an Arminian*? Is there not the like among all sorts of Men? Why then this laid upon the *Church of England*? Why? But to *Blacken*! To *Blacken*! Let the *Dissenters* then Learn this Lesson from the Members of the *Church of England*, not to make *Schisms* in the *Church*, for these their *Private Opinions*.

But now he puts forth All his Force, and shews his *Loving* Inclinations towards the *Church of England*, p. 21. First he falls upon the poor *Non-jurants*, for their *Passive-Obedience* Doctrine, and their *Jus Divinum* of *Monarchy*. But these are not worth the *Stroke* of such an *Hero*. Alas! Let them *Dye* in their *Holes*. They are *Trod* under foot, and *Crush'd* to *Nothing*. They *Trouble* no *Body* now.

The Picture of Moderation.

Well then, he Turns to *Nobler Game*, even the *Complying* *Clergy*, the *de Facto* and the *de Jure* Men. The *High Church* and the *Low Church*. He makes *Jacobites* of all the Former. But proposes an *Union* betwixt the *Latter* and the *Dissenters*. Of the *Foundation* and *Progress* of which I have something to say by and by. I have somewhat like a *Secret History* to tell you of that. But I will not Interrupt, till I have stag'd over this mighty (*Little*) Book. I have now only to observe his *Moderation* towards those he calls the *High Church*. He says, *They are the most Dangerous Enemies of the English Nation*—by *Calumniating* the *Low Church* and *Peaceable Dissenters*, who are the *Governments best Friends*, and whose *Union* they have *Reason to Fear*—That none can *Effectually Ruine* the *Church* but these *Secret Enemies* of the *State*, who are the *more dangerous*, because in the *Church's Bosom*. (This is a good *Simile*, if *Bayes* knew how to Apply it, but he go's on) That having *Debauch'd* their *Consciences* by the *grosslest Immoralities* have lost the true sense of *Religion*, and have no *Principles* left, except it be—a strong disposition to *Receive* the *Romish Religion*, which



which Indulges them in Damnable Lusts; &c. This is a Moderate Account of the High Church! These are the Men that Plead for Moderation! And Accuse others of Calumniating! We now see what they mean by all their Out-Crie about Moderation! Not that they wou'd shew any to others; But that others shou'd be Moderate to Them, at the same time that they are Working the Destruction of those others, (if they can Perswade them to be Moderate!) and Sewing them in Bears Skins, to set the Dogs about their Ears; Representing them as Enemies to the Government, Men of Debauch'd Consciences, Guilty of the Grossiest Immoralities, and Popishly Affected, that they may be Indulg'd in their Damnable Lusts! What then Remains, but to set the Mob upon them? This is Marking them out for the Mob, besides rendering them Obnoxious to the Government. But the Government will Require Proof. Therefore the Mob-way is the Better. Slander is enough for them! And here is true Pains taken for that Purpose! And Arguments very Convincing to Perswade the High Church to Moderation! But who are the High Church? Even whom they Please! It is but saying the Word, and the Work is done! Let Black-Cassocks have a Care how they walk the Streets when once this Work of Moderation is Begun! But are They only in Danger? No, No, They have Friends and Abettors, of whom 169 of the House of Commons, Men of the Best Estates and Interest in that House have been already Markt out in a Black List. And they must go with the Black Cassocks. And with them All that were for the Bill against Occasional Conformity. And all that had a mind to be so; all whom they suspect, that is, all who do not Joyn heartily with them in the Work. Curse ye Meroz— must go out against all Neuters; They will have no Neuters. As it was Agreed in their Plot of Rye-House, That Neuters shou'd be treated as ill as their most avowed Enemies. This Moderation is for Thorough-work, as it has always Prov'd; and now shews its Tecth in the Grin of a Lyon, Acting the Lamb: But the Afs cannot Hide his Ears; and the Cloven-foot will Appear: But we shall have more Occasion to speak of this Hereafter.

True Account of the Horrid Conspiracy. p. 61.

This Author is against Occasional Conformity.

Only, for the Present, let me take Notice, That this Author is as much against Occasional Conformity, as he is for it. That is, he is against allowing it to any others, but to Themselves: He says ( *ibid* ) of the High Church, whose Occasional

*Occasional Conformity to the present Government, and Appearance of Zeal for the Church, do put them in a Capacity to betray both.* This is exactly the Case of another sort of Folks; but have the *High Church-men* only an *Appearance* of Zeal for the Church? Then they ill deserve the Name of the *High-Church*. But if they had only such an *Appearance*, then, Sir, you wou'd not be so *Angry* with them. But all your Fear is that they are, in good Earnest Zealous for the Church, and will not suffer her to be Tamely deliver'd up into the Hands of her Enemies. The *Low-Church* do Pretend (do they not?) a Zeal for the Church. Why then are you not *Displeas'd* with them?—You know Why! But the *Occasional Conformity* of this *High-Church* to the present Government, is that which Troubles your Spirits. Why? Is not a State *Occasional Conformity* as Good, or as Bad (which you Please) as an *Ecclesiastical*? Especially where there are Places to be got by it? And may they not say, that they do it not Meerly for Places? No. But as some body else that I know, for an Opportunity of Betraying! You know the old saying, *What is Sauce for a Goose*—What! will you give no body Leave to Betray but your selves? Indeed you have the most Right to it, and are better us'd to it. And you wou'd not have others Learn, lest they serve you, some time or other, in your own Coyn! Well then, you shall Keep it, and Monopolize it. This Flaile is handled Clumsily by new Beginners. They may beat out their own Brains with it. But upon the whole, whether is it the *High-Church*; or the *Low-Church* and the *Dissenters* (since you will have them Join'd) that have the most Reason to wish the Long-life, and Prosperity of her Majesty? And which of them is it, who propose to themselves the Greatest Advantage by the next Change? This Case is so Plain, that I am afraid, it is the *Complainants* will be found the *Occasional Conformists* to her Government. But no more of that, at this time, lest I shou'd Provoke your Moderation.

Yet I will not let you go, till you give an Account of a most Malicious and Jesuitical *LTE*, by way of *Iennuendo*, which you Slide in p 23. Where giving in your *Master-Roll* of the Grand Divisions that there are among the Clergy of the Church of England, as that in some Churches the Communion-Table is Rail'd in, in

*A Notorious Mil-  
Repre-  
sentation,  
in Favour  
of the Dis-  
senter.*

*others*

others it is not. (I thought you wou'd not be Offended at that.) Some oblige the Communicants to Kneel at the Rails; others give them the Lord's Supper in their Seats. Some Read all the Prayers; others more or less, as occasion requires. Some Read the Prayers themselves, others depute their Curas — And such like Perilous things! It is a Justification of our Church, when you bring in these for her Divisions, which are none of Hers, but of those who do not observe the Rules that She has laid down; Besides this is what you have always Pleaded for, to leave a Liberty in such Indifferent things. But among the Rest you say, Some Administer the Lord's Supper once a Month, in Imitation of the Dissenters. This, this, Sir, is the Lye, the Horrid Lye with which I Charge you. For the Direct Contrary is the Truth. viz. That the Dissenters in London, since the Restauration, 1660, have taken up this Custom of Monthly Sacraments, meerly because it was Practis'd in the Episcopal Churches, lest they might seem to their own Party, less Devout than the others. For it is well known, what a slight esteem they have of the Sacraments. And indeed were Wearing them out of Doors, by almost a Total neglect of them, while they had the Government; in so much that even at Oxford, the Sacrament was not once Administred in the whole University, from the time that Episcopacy was thrown out, in the year 1648, to the Restauration 1660. as the Antiq. Oxon. inform us. And the like was in many Parishes and Places in England, the like was in Ireland, as you may see in the Present Arch-Bishop of Dublin his Discourse concerning the Inventions of Men in the Worship of God. And the like in Scotland then, and even now since the late Establishment of Presbytery, where at the Old Town of Aberdeen (for Example) the Seat of an University, the Sacrament had not been Administred at Easter last, since the Revolution; and they Banish'd an Episcopal Minister there, for giving it, at that time, in his Meeting House. They are desir'd to shew, where else in England besides London, they have Monthly Sacraments? And whether ever this was their Practice, when they had the Power, either in London, or any where else? yet now it must Impudently be said, that the Church of England took up this, in Imitation of the Dissenters. This too is an Effect of their Moderation!

Chap.



Chap. 4 *That the Employing of Moderate Dissenters, or Occasional Conformists, in Publick Trusts, is so far from being Prejudicial to the Church, that it really Strengthens it.*

This is Prov'd by Two *Topicks*. The first is, p. 25. Because several of them were in the *Societies for Reformation*. The second is, p. 26. Because they are better than *Atheists* and *Publick Debauchees*. This is all that is said to Prove the Contents of this Chapter; And so I leave it. There is nothing remarkable in it, but that he says, with great Gravity, *The Difference between these, and the Church being so small, And their Deference for it so Great, she hath nothing to Fear from them.* p. 24. And again, p. 25 *They are Real Friends to the Church.* What *Friendship* and *Deference* they have for her, is shew'd before in the *Picture* they have given of their *Moderation*. This is only a *Piece* of their *Modest Assurance*!

But it is ask'd, p. 24. *What hurt they have done to the Church,* <sup>of their Behaviour in former Reigns.</sup> *in the late Reigns of King Charles II. King James II. and King William, when several of them were in Power?* Do's He mean, when *Shute, Bethel, Cornish, &c.* were in Power? Or, when *Episcopacy* was Abolish'd in Scotland? But what hurt have they done? Even all that was in their Power. They were in Two open *Rebellions* against King Charles II. in Scotland. And in several *Plots* (that were known) to have *Murther'd* him in England, in order to *Destroy* and *Root-up* the Church. They began before the King was well settl'd on his *Throne*, the very next year after his *Restoration*. That Commonly call'd *Praise-God Bare-bone's Plot*, was in the year 1661. wherein Major *Wildman* was one; who is Nam'd in *The Account of the Rye-House Plot*, p. 73. as one of the *Conspirators*.

*The Fifth-Monarchy-Men*, under *Venner* fought it out obstinately.

In year 1662 there was another *Plot* of these *Dissenters* to have *Murther'd* the King, the Duke of York, the Duke of *Albemarle*, and Generally the *Bishops*, *Nobility*, *Gentry*, and *Commonalty* that were not of their Party, and *Assisted them not*, says *Heath* in his *Chronicles* p. 512. The *Neuters* go to Pot, in all their *Conspiracies*! For this *Plot* several of them were *Hang'd*. And the rest *Pardon'd*, to *Plot* again!

The

The next year 1663, they had another *Plot* in *Ireland*, to have Murther'd the Duke of *Ormond*, then Lord *Lieutenant*, and overturn the *Government*. For this, some of them were Executed, and among them one *Lackey* a *Presbyterian Preacher*, another *Chambers*, Fled, Confess'd, and was Pardon'd.

The same year there were several *Plots* in the North of *England*, in *Yorkshire*, the *Bishoprick*, also at *Ipswich* in *Suffolk* and other *Counties*. An *Oath of Secresie* was taken, and *Agents Employ'd* at *London*, and in the West of *England* for *Assistance*. For some of them were Actually in *Arms*, taken and Executed for it.

*Pamphlets* were Published, calling all to *Arms*, and to shew the *Righteousness* of the *Cause*, for which a *Printer* was Hang'd and others Pillory'd and Fined. *Heath Chron.* p. 520, 521.

This and the *Plot* in *Ireland* were concerted to go on at the same time.

In the year, 1664, another *Plot* broke out in the North of *England*, for which several were Executed. *Heath*, p. 526.

But these shou'd not be call'd several *Plots*. For they were all indeed but the Prosecution of the same *Plot*, which they ever had, and ever will have against the *Church* and the *Crown*.

It appear'd again, in a *Devilish* manner, in the year 1666, which *Heath* tells, p. 549. And you will find it in the *London Gazetts*. Num. 47, 48, 49. from *April*, 26. to *April* 30. 1666. And they were to have Burn'd *London* too, and in all Appearance did do it, it being Burn'd the same Day 5 Months after, which was prov'd upon them to be the Day agreed on to do it, by a *Council* of their Great ones that Sat at *London*, who Receiv'd their *Directions* from another in *Holland*, who Sat with the *States*. These are the words of the *Gazette*, where you may see it more at Large. The same Year they took *Arms*, and Fought it at *Pentland Hills* in *Scotland*. And again at *Bothwell-Bridge*, in the Year 1679. Usher'd in with the most Barbarous *Assassination* of the Lord *Arch-Bishop* of *St. Andrew's*, just before; and the *Assassins* were the Chief *Commanders* in their *Rebel Army*. I pass the further Steps and *Movements* of this *Plot*, to the year, 1683. when it was call'd, the *Rye-House Plot*. Of which an Excellent *Account* is Printed, with the *Vouchers*, past all Possibility of denial, and yet, What Harm

they do, in the Reign of King Charles II? And as to King James II. It is their Glory now, how finely they Betray'd him; and how Instrumental they were in the Revolution. But what will they say to all their Flattering Addresses to him, wherein they Vow'd perpetual Loyalty to him, and took God to Witness the Sincerity of their Hearts? And that for the very same Declaration of Indulgence, for which they Hosanna'd him Then, even to Blasphemy, calling him the Restorer of God to his Empire, and that he held a Place in there Hearts, Divided with God: But Afterwards (when he was gone!) they laid Load upon him for that same Declaration, making it an Arbitrary and Tyrannical Act, for which he had justly Forfeited his Crown Will they Reconcile this too, with Sincerity and Fair Dealing? And say, What Harm have we done? Phugh! He that stands upon such Punctilios, will never do Business! Their Good Cause was never yet Carry'd on, but by Wicked Means: That is the Fault of their Cause, not Theirs! Did they not serve his Father the same way? And Profess'd their Loyalty and Good Intentions towards him; and still took God to Witness; at the same time that they were Sharpening their Knives to Cut his Throat! What do you talk of these things? These are small matters with them!

And as to the Reign of King William, It is pretty well known in England, how they Manag'd Affairs, when they were in Power, and whither we were a going, of which more Presently.

But how did they manage in Scotland? Did they not Rabble the Episcopal Clergy, with a Barbarity, beyond the French Draconing! And having got Episcopacy it self Abolish'd, did they not Tyrannize over them, and do to this day? Denying them that Toleration, and far Less, than what they Claim as their Due in England! Even to make it Treason to Speak or Write in Defence of Episcopacy! Yet they can Wipe their Mouths, and say, What Harm have we done to the Church, in the Reign of K. William? &c.

But why do they Stint their Loyalty, their so Great DEFERENCE, and True FRIENDSHIP to the Church, within the Compass of Three Reigns? How came they to Miss the Reign of K. Charles I? What need? That is well enough known. Well then; They might have gone to the Reign of K. James I. Whom they Teaz'd, and sometimes Imprison'd, before he came

into



into *England*: That he had almost as good have been one of the Kings of *Branford*. They were Troublesome too, to their Power with *Q. Elizabeth*: But she took the Right Course with them; and put them under the *Statutes of Recusancy*, equally with the *Papists*; nay more, for the *Popish Recusants* were Exempted from *Abjuring the Realm*, which was put upon the *Sectaries*. 35. *Eliz. c. 1. n. 12.* who were not then Permitted to Disgrace the Name of *Protestant*, by having it Allow'd to them. But there was then an *Arch-Bishop* (as *Camden* tells, (*Hist. Eliz. l. 3. ad fin.*) who was as fully *Moderate as Wise*, and to shew his *Good Nature*, he Interpos'd in Favour of these *Puritans* and their *Abettors*: By which means, they have *Increas'd* since, to do what they have done, and to be what they now are! That is, *Wise Men*! Who finding how much they have Thriven by *Toleration* and *Indulgence*, will not afford that *Diet* to those they intend to keep under; and therefore have now in *Scotland*, as they did before in *England*, Declar'd all *Toleration* to be the *Establishing Iniquity by a Law*.

Well: But here is a great Authority Quoted for them: No less, than *The Proceedings of the Lords about Occasional Conformity*, which says, *That in the greatest Extremity of the Church* (that is, under *K. James*, puts he) *they Joyn'd with her*: Wherein did they Joyn with her? Except their Running to see the *Bishops* in the *Tower*——*in odium tertii*——Because they were then under the *King's* Displeasure: And they wou'd have taken up any other Stone they cou'd have found, to have Thrown at him: But were these *Bishops* of the *High Church* or of the *Low Church*? We may Easily know by the *Dissenters* Quitting them so soon; and ever since *Railing* at them: And if of the *High Church*, then they were Men of *Debauch'd Consciences*, *Popishly Affected*, &c.

However here follows, in the very next words, what will wash the *Dissenters* Clean from all spots of Dirt, p 25. *It cannot be deny'd, but they have Zealously Oppos'd Popery*. What! In *K. James's* time? It is one of the Greatest *Blots* in their *Scutcheon*, that they were then Generally *Silent* upon that Point, and left the *Church of England* to stand in the Gap. I mean, till the *King* was Run down; and then they fell unmercifully upon his Rear. But

while

while he look'd them in the Face, they<sup>w</sup> are so very Gratefull for his *Toleration*, that they wou'd by no means, Affront his *Religion*: And it was taken Notice of by all the Nation; But they came in with the First for their share of the *Spoil*.

Perhaps they wou'd Join with the *Church* against the *Turk* or the *Pope*, if they should invade the Land. But what is this to a Dispute betwixt *Them* and the *Church*, which of *Them* shall have the *Power*? Whether the *Church* or the *Dissenters* shou'd be *Established* by *Law*? Is there a *Dissenter* so *Modest*, so *Moderate* to be found in all *England*, as to say, That he wou'd not *Wish* and *Endeavour* his own *Church* shou'd be Uppermost? He cou'd not be in Earnest with his *Religion*, if he d d not. To bring all others into the way, which he thought Right. Wou'd not they who oppose *Episcopacy* in *England*, desire it were taken out of the Way, as it is in *Scotland*? And the *Liturgy*, *Ceremonies*, and all too, which they say Offend their *Conscience* here? If this be Impossible to be otherwise, how then is it Advisable for a *Legally* Establish'd *Episcopal Church*, to let those into the *Legislature*, who are Oblig'd in *Conscience*, to pull her down, and give their *Votes* for the *Legal* Establishment of Another? To let in those, who, as the *Commons* say, in their *Account of the Proceedings about Occasional Conformity*, (and likewise in their *Address* to her Majesty) *Never wanted the Will*, when they had the *Power* to *Destroy the Church and State*. To which a Certain *Peer*, in an Huge Long Speech he made at the *Conference*, gave the Answer before Quoted, *That in the Greatest Extremity of the Church &c.* But how was it in their *Power* then, to have *Destroy'd the Church*, otherwise than they did? Did they not do it, as soon as they Cou'd, *Effectually* in *Scotland*. And, as far as they Cou'd, in *England*? And how much farther they Intended to go, and of the *Schemes* laid down for that Purpose, I am to inform you. Have they not Rais'd up here the Distinction of *High-Church* and *Low-Church*, to *Divide* and *Blacken* the best part of our *English Clergy*? And do they not every day *Blow the Coals*? Of their *Moderation* towards those they call the *High-Church* (by which they mean the far Greatest part of the *English Clergy*) I have spoke before.

fore. This is the *Burden of the Song*, in all their *Conversation*, in the *Multitude* of their *Pamphlets*, and in their *Weekly Observators*, that the Nation may not Forget it. Nay they cannot Restrain their *Rage* against the *Poor Distress'd*, and now *Starving* Episcopal *Clergy* in *Scotland*; whom they have put under Greater Hardships than in all the Last *Reign* (except the first *Rabbling*, which was Begun before that *Reign* began in *Scotland*, and *Continu'd* afterwards; And *Justified* by those who ought to have *Punish'd* them for it) they are not Content with Denying them even the most Limited *Toleration* there (as you will see by the Draught of it, hereunto Annex'd.) And some of them have been *Imprison'd* since, (Mr. *Adam Peacock* (for Instance) at *Sterling*, last *August*, 1703.) For no other *Crime*, but saying their *Prayers*, in which they had some sort of *Connivence* in the latter end of the last *Reign*; but must not *Now*, because the *Queen* desir'd it, and they think that she has some *Compassion* or *Favour* towards them. Therefore they have been made the Subject of several of our *Observers* here in *London*, (which are the *Mouth of the Party*) wherein they are *Cursed*, in the most *Opprobrious* Language; and the *Devil* bid to *Break their Necks*, &c. Now how much farther cou'd they have gone, or can they go at this time, towards the *Destroying* of *Episcopacy*, both in *England* and *Scotland*? How much farther they *Intended* to have gone I shall shew you. But let us first get Rid of the Remaining part of this Precious book, since that must be done.

•Chap. 5. *Occasional Conformity is an Advantage to the Church and weakens the Dissenters,*

The Proof of this is, That *Occasional Conformity* may bring Men at last to *Constant Conformity*. That may be, therefore we Shut not our *Church-Doors* against them; Nay, we *Invite* them and *Encourage* them, by all the ways we can think of, to come in.

But what has this to do with their being put into Places of *Trust* and *Power*? O yes, says he, p. 29, 30. For *if their Moderation*



deration towards the National Church shou'd be interpreted a Crime in them, and prove the Occasion of new Hardships to them, it may Tempt them to a Total Separation from the Church. Who thinks their Moderation ( except Sir, such a sort of Moderation as you have Express'd ) towards the National Church to be a Crime ? I wish they had more of it. They wou'd, if they understood it better. And their coming to Church, to Inform themselves of the Tenor of our Preaching, and to see and Consider the Manner and Decency of our Worship, is no Crime, it is not so much as Occasional Conformity. I suppose, Sir, you had no Scruple in your Travels, to hear a Popish Sermon. Was this Occasional Conformity with Popery ? Indeed I wou'd not have a Dissenter come to the Holy Sacrament with us, till he were fully Satisfy'd in his own Mind. And then, I think, he ought not to leave Us. For that is formally entering into Communion with Us. But if he thinks that to be an Indifferent thing; and that he may be, at one and the same time, of Different and Opposite Communions, this is the Occasional Conformity we speak against. For that is Dissolving the very Notion and Being of a Church. There is but one Church, and one Episcopat (as St. Cyprian speaks) through the whole World; and there ought to be but one Communion. And whoever Break this, are Guilty of Schism. Now the Dissenters set up Communions, not only Different, but Opposite to the Communion of the whole Catholick Church, for they have Thrown off the very Episcopat it self. Which is, and ever was thought in the Primitive Church to be the Principle of Unity, as in each Church, with their own proper Bishop, so in the Numerous Agreement of many Bishops with one another, the Centre and Ground of the same Catholick Communion among them all. This Catholick Communion is Broke by the Church of Rome, in the Usurpation of her Bishop over all the Rest of his Fellow-Bishops, and Confining the Catholick Church to his own Communion. ( Of which notion the Donatists were the first Inventers. ) Therefore we call him the Grand Schismatick, But if the Usurpation of one Bishop, be a Schism; what is abandoning of the Episcopat it self, and setting up against all the Bishops, that is, all the Churches in the World ! For Sir, whatever you, or the Dis-

*senters* think, we must still insist upon the *Divine Right* of *Episcopacy*; wherein we have the Concurrence of all the *Churches* in the *World*, from the *Days* of the *Apostles*, to *John Calvin*. But that is not our Subject now.

You next speak of *Hardships* which may Frighten the *Occasional Conformists* into a *Total Separation* from the *Church*. Pray Sir, what are these *Hardships*? You pretend not to speak in Favour of *Occasional Conformists* for *Places*. And what *Hardship* has been so much as *Propos'd* to be put upon any other?

You often Quote the *Proceedings of the Lords about Occasional Conformity*; And the Man among all their *Managers* at that *Conference*, whom I believe you love best, says, p. 23. *They (the Lords) are willing to make it Impossible for such Men (Occasional Conformists) to keep in Places, because Hypocrites wou'd make use of such a Liberty.* This Excludes them, one and All. And no more is Contended for. Where then is the Difference? Why truly, in this; That in that *Long Speech*, as in this *Book*, there is going *Backward* and *Forward* (*Peculiar to some Authors*) speaking *For* and *Against*, in the same *Breath*; tho' in the *Main*, it was Plain enough, That he was on the side of *Occasional-Conformity*, as the *Commons* word it, in their *Account of these Proceedings*, p. 28. *That some of the Lords Arguments had been so Irregular, as to Defend Occasional Conformity; And that your Managers were Surprised to hear a Prelate speak in Defence of such a Practice.* This Paragraph is left out by him who was Intrusted with the *Supervising of the Lords Account*, tho' the Paragraphs both before and after it are set down, as you may see, p. 25.

Of the like Consistency with himself, you have another Specimen in this Chapter. Where p. 28. he says, *The Dissenters allow the Church Assemblies to be Lawful.* Whereas the Page before, he tells of those of them, the far Greatest part, who Judge it *Sinful* to Join in them, though only *Occasionally*. And in the Page following, that is, p. 29. where he is Justifying the *Dissenters* for their *Non Conformity*, he says, *The Purity of Divine Ordinances, the Exercise of Spiritual Discipline, the Testimony which their Ministers bear against Sinful Impositions, and their*

own Edification, are no Indifferent things with them. Here the Impositions of the Church are Sinfull. How then are their Assemblies Lawfull? Yet, in the same Place he goes on, and says further, *These things Determine many Conscientious Christians for Non-Conformity; who yet Dare not totally Separate from the Church of England.* How! Not Separate from Impositions that are Sinfull! Not to Dare to do this! Why? Because their Assemblies are Lawfull, notwithstanding the Sinfull. Well, if they are Lawfull, And that the Dissenters do own the Church of England as a True Church, as this Author says, And therefore Dare not totally Separate from her; Then they will keep on in their Occasional Conformity, Tho they do it not for Places, which themselves own to be Scandalous and Hypocritical. And so the Danger which this Author propos'd, of their being Tempted to a total Separation, if we did not give them Places, is Totally over.

Chap. 6. *That the late Bill against Occasional Conformity, wou'd have been highly Prejudicial to the Church of England.*

I. His first Reason for this, is, p. 30. That it might have Driven the Moderate Dissenters to a total Separation: This is Answer'd just before, That it cou'd not have Disoblig'd the Conscientious Occasional Conformists; and the other sort he himself Condemns.

But he makes a Discovery in the same Place, which will Help us to understand his Meaning the better. He says, That if this Bill had Pass'd, *There had been no further Prospect of Comprehension*: Now it is out! *Comprehension* is the Business! This is the Bottom of all their Pleas for Occasional Conformity; and this is a sufficient Warning to the Church of England; and an Un-Answerable Reason for the Passing that Bill. Since a *Comprehension* wou'd, *ipso facto*, Dissolve the Church of England, and Melt her down into all the various Sects in the Nation. And it seems the Faction were sensible, That this Bill was the only way to prevent it. This was one of their Designs in the last Reign. But of that Hereafter.



II. His second Reason is, *It had given the Protestant Dissenters occasion to Complain, that there was no Difference made between Them and the Papists, as there had been all along since the Reformation.*

*Ans.* 1. It has not been all along since the Reformation: For, as I told you before, the *Dissenters*, then call'd *Puritans*; were Involv'd equally with the *Papists*, under the same Name and Penalty of *Recusants*, in the Reign of *Q. Elizabeth*; and, in some Cases put under Greater Penalties than even the *Popish Recusants*.

2. There are *Acts* making it *High-Treason* for any *Popish Priest* to come into *England*; upon which some of them have suffer'd *Death*; or, for any to be *Converted* to the *Romish Religion*. If there were such *Acts* against the other *Dissenters*, they wou'd not *Complain* so much of *Persecution* as they do. Not to Name the late *Act* (because made since the *Revolution*) which *Hinders* them from *Inheriting*, &c.

3. As *Dangers Threaten*, *Provisions* are made. If the *Papists* were more *Formidable* in *Q. Elizabeth's* time, there was more Reason then for making *Sanguinary Laws* against Them, than against the *Puritans*; Tho' they were *Design'd* more, in *Terror*, than to be put in *Execution*, except in Case of *Extreme Necessity*.

But in all the *Reigns* following, as it Cannot be Deny'd, that other *Dissenters*, have done much more *Mischief* to this *Nation* than the *Papists*; so, are they, at this *Day*, many *Degrees* more *Formidable*, because more *Powerful*; and therefore, if Greater *Caution* were taken as to Them, than even as to the *Papists* themselves, it would be pursuant to all the *Rules of Humane Prudence*: Nor cou'd they have any *Just Reason* to *Complain*.

III. His Third Reason is, p. 31. *It would have brought the Church of England under the Invidious Imputation of Persecution.*

What! Not to put the *Sword* into the *Hands* of her *Enemies*? Is it *Persecution*, because you will not make me *Lord Treasurer*, or *Constable* of the *Tower*? Or, not to give me a *Vote* in the making of your *Laws*; not to Give it to Them, who wou'd Turn the *Laws* against *You*, and for *Themselves*? Or, to *Debarr* such *Men* from the *Choosing* of *Representatives*, who may so *Vote*?

Then

Then they Cry, their *Liberties* ! And *Birth-right* ! To which I will give the Answer of the Lords, in their Account before mention d, p. 18. *The Lords look on the fixing of Qualifications for Places of Trust, to be a thing so Intirely Lodged with the Legislature, that without giving any Reason for it, upon any Apprehension of Danger, how Remote soever, every Government may put such Rules, Restraints, or Conditions, on All who serve in any Place of Trust, as they shall see cause for ; And that they saw Cause in the Present Case, they Declare, in the same p. 18. The Lords are of Opinion——to Allow neither Dissenters, nor Occasional Conformists any Share in the Government.* The Difference betwixt Them and the Commons, was only about the Penalties ; which was Manag'd with so much *Dexterity*, by some, as to Occasion the Dropping of that Bill ; And to shew to us, How *Dangerous* a thing it is, to have any in our *Legislature*, who are not Intire Friends to the Church, and to the State. Their Occasional Conformity signifies nothing. The Church-Papists, and the Church Whiggs are the worst. And while the Dissenters have Votes in Choosing Parliament-Men, they will find Enough of these, who will be willing ( for a valuable Consideration ) to Under-Mine both Church and State. The daily Struggle that the Friends of the Church, and of the Crown find with These, in all our Assemblies and Affairs, is a full Proof of this.

IV. His fourth Reason is *only* as to the Wording of some Particular Clauses in the Bill. Which is not worth the while to Argue *about*. Because all those things will be Consider'd, when it is thought fit that a New Bill shou'd be brought in.

V. His fifth and Last Reason is, p. 34. *This Bill wou'd widen our Breaches, at a very Un-seasonable juncture.* He means the Present War. And gives this Argument for it, out of Tacitus, That, *While the several Factions were striving for Dominion among Themselves, the Romans enslav'd them all.* Which is indeed a very Instructive Lesson, especially, at this time of day. But Who are they that Strive for Dominion ? Is it the Establish'd Church, or the Dissenters ? The Church is Establish'd in the Dominion, or shou'd be. Then all the Striving that she can make

is only to Preserve the *Laws* which have *Establish'd* her. But the *Striving* of the *Dissenters* must be to *Over-turn* those *Laws*, in Order to get the *Dominion* to Themselves. And the *Remedy* is but One of Two; Either to let the *Church* and the *Laws* be *Over-turn'd*, and Give the *Dominion* to the *Dissenters*: Or, otherwise to *Exclude* them *Intirely*, not only out of the *Legislature* but from having that Great *Influence* upon it in their *Votes* to *Chuse* its *Members*. And in the mean time, to Keep them out of all *Places* of *Power* or *Trust*, whereby they may be *Enabl'd* to Gain that *Dominion* they *Strive* for. And, Pray, what is it they *Strive* for but the *Dominion*, in all that Violent *Struggle* they make at the *Elections* for *Parliament* (wherein there is no *Honest Advantage*, but an *Expence*) *Elections* in the *City*, and to get of their *Party* into *Power*, by all Manner of Means?

What sort of *Peace* or *Security* wou'd they have in *Holland*, especially in this Time of *War*, if all the *Dissenters* from the *Establish'd Church* there, were Permitted to *Strive* for the *Dominion*, to have their *Votes* in the *Election* of the *States General*, and were Capable of Sitting there *Themselves*? Let us then follow the Example of those *Wise* People, Who, tho they allow *Toleration* to the Full, yet do *Absolutely Debar* and *Exclude* all *Dissenters* whatsoever from the *Establish'd Church*, to have any Manner of Access to the *Legislature*, either by *Themselves*, or in *Voteing* for any who *Compose* that *Body*. And, Notwithstanding of this, There is, no Cry there of *Persecution*, so much as *Intended*! Or of the *Wrong* done to their *Birth-rights*, and *Liberty*, as *Free-born Subjects*; Or, of the *Injury* done to the *Publick* in *Depriving* the *Government* of the *Assistance* and *Advice* of so many *Wise* and *Usefull* Men in their *Councils*! And they *Distinguish* not their *Dissenters* there, by *Oaths* and *Tests*, for Fear of *Temptation*: Nor, by their *Occasional*, but their *Constant* *Conformity*.

It is observable here, That our *Dissenters* Reckon no more of the *Church*, than of one of the *Contending Factions*, than of a *Party* (as this *Author* here, and in p. 13 ) upon the same Level with the *Dissenters*. And so make it Equal, either as to Con-

science



science, or the Publick Security, to be of the *One* or the *Other* Interest. But what Government did ever yet Endure to be call'd a *Party*? What *Church* to be thought a *Faction*? These are *Factions* and *Parties*, who Differ from the *Establishment*. I am sure they thought so, and do still, where they are *Established*. How gravely do they call the *Church*, *Dissenters* in *Scotland*!

Chap. 7. That *Dissenters* from the *Established Religion*, have been *Employ'd* in most *Nations* and *Governments*.

This he takes Great Pains to Prove; Or, rather to shew his Skill in Ancient History. He Instances in *Joseph*, *Daniel*, *Ezra*, *Nehemiah*, and *Mordecai*, Abundance of *Heathen* Authors, And, at last in the Present *French King*, who once Employ'd some of the *Hugonots*. And what of all this? Whoever Deny'd, but that *Dissenters* from the *Established Religion* might be Employ'd by the State? But will you not let the State be Judge when to Employ them? Can the *Dissenters* among us Plead such *Loyalty* to their *Prince*, such *Benefit* to the *Country* where they Liv'd, as *Joseph*, *Daniel* &c? Did these stand upon their Right to be put into *Places*? Did they not come in by the Meer Grace and Favour of their *Kings*? Did they Embroil the *Nation*, and keep a Fearful *Hubbub*, because they were not Employ'd? Had they cut the *King's* Throat? And Preach'd up the *Doctrine* of *Resistance*, and the *Lawfulness* of *Deposing* their *Kings*? Did they Publish *Weekly Observators*, which Maintain'd these Principles, even at *Shushan* the *King's* Palace at his very *Doors*? Were they a *People* that never wou'd be Quiet? That never came into any *Country*, without *Blood* and *Rebellion*? That had been in *Open Arms* against the *King*? And *Detected* in several *Conspiracies* to *Assassinate* him? And yet for all that, wou'd neither let him, nor his *Government* be at Rest, unless they were of his *Council*, and at the *Head* of his *Affairs*? What sort of *Preferment* do you think they wou'd have got, if this had bin their Case?

And as for the *French King's* Employing of the *Hugonots*, he knew when it was time to give over. And we know which

of their *Ministers* it was that Printed a *Book*, Address'd to the *Damphine*, to Perswade him to *Depose* the *King* his Father. I believe he had rather the *Severnois* were with those that are Fled, than that they were with the *Severnois*; who, I am afraid, have given him no very good Argument, to Repent his being Rid of the Rest, tho' it has Turn'd to our Advantage, at Present.

But I cannot Omit one Instance this Author gives, p. 42. Of the Emperor *Constantius Chlorus* a Pagan, who told the *Christian Non-Conformists* of his Court, That unless they wou'd *Sacrifice* to his Gods, they shou'd lose their *Places*. Upon which, some did, and some did not. And that, he doing this only as a Tryal of their *Sincerity*, Continu'd those who did not; And *Discarded* the *Occasional Conformists*, as Men that wou'd never be True to him, who were false to their God. How this serves the Cause of *Occasional Conformity* ( for which it is Brought ) our Author will tell us in his Next. But it is a Pretty Story. And Pity it should be Lost! It is all one, whether We cut down *Friends* or *Foes*; 'tis *Conquering* still! Whether we speak *Truth* or *Falshood*, it will be Believ'd still, as it serves the Cause!

And where *Argument* fails, a *Suppose* will do the Business, Modestly brought in, and with *Assurance*! Thus this Author Easily solves that Grand *Dispute* betwixt the *Dissenters* and Us, about *Episcopal Ordination*, p. 18. by supposing, First, that it is Agreed, on Both sides, that *Ordination by Presbyters is Lawful in Cases of necessity*. But he must Guess again. For that Opinion is so very *Singular* in the Church of England, That it has given Offence Generally to All, when Admitted but by One, that I know, of *Figure* or *Learning*. He Supposes, 2ly. That the Church Allows the *Ordinations* of the *Reformed Churches* beyond Sea to be valid, tho' Perform'd by *Presbyters* without *Bishops*. Why then will not the Church Admit any of their *Presbyters* without *Re-Ordination*? And how came it to be so Requir'd in the *Act of Uniformity*? To that he says, Well! But it was not so, before the *Act of Uniformity*. That is, It was not Enacted, as a Law, till it was Enacted! But that *Act* do's not Pretend to make it so, by their *Authority*: Only Supposes it as an *Established Truth*, and Adds the *Sanction* of the *Temporal Law* to it. For  
was

was it not *Practis'd* before that *Act*? Yes, he Allows that: But, he says, *Not before Arch-Bishop Laud's time.* That is Another *Suppose!* And he cares not for Arch-Bishop *Laud*, he was a *High Church-Man!* But if it was *Practis'd* ever since that time, and likewise *Established by Law*; How can he say *Now*, That the Church Allows it? When the Church do's not Allow it, but the Direct *Contrary*? He shou'd have said, That the Church did Once Allow it, tho' not *Now*. But he cannot Prove that neither, tho' he Offers at it, He says, *Ordination by Presbyters is Allow'd by the Statute of Reformation, 13. Eliz. Cap. 12. Which Admits Subscription to the Articles of Religion, as a Sufficient Qualification for Church Preferments, without Re-Ordination.* These are not the words of the Statute (which some of his Readers may think) but his *Inference* from it. There is not a Word in that Statute either of *Presbyters*, or, *Without Re-Ordination*. The Statute was made upon quite Another *View*, that is, of the Church of Rome. For in the former part of Q. Elizabeth's Reign the *Papists* did Generally come to our Church, till the Pope forbade it by his *Bull*. And several of their *Priests* came into the Church, and were *Benefic'd*. Therefore, *That the Church might be serv'd with Pastors of sound Religion*, as the Preamble of that *Act* runs, it was Unacted, *That every Person who did pretend to be a Priest, or Minister of God's holy Word, by Reason of any other Form of Institution, Consecration or Ordering than the Form set forth by Parliament*, that is, they who had Receiv'd *Popish* Ordination, Should *Subscribe the Articles, &c.* Here is not a Word of Ordination by *Presbyters*, or of Admitting such *without Re-Ordination*, as this Author (*Genteely*) Represents it.

Pray, what *Form* of Ordination had they? They Declar'd against *Set Forms*. And the Name of *Priests*. And at that time of Q. Elizabeth's Reign Which of their *Ministers*, or *Priests*, were *Benefic'd* in the Church of England? Or, did she Admit any such to *Benefices*, in all her Reign? Was it their *Benefices* then that were Declar'd *Void*, by this *Act*, without *Subscription* of the *Articles*? This Author is too well Skilled in *The History of the Reformation*, not to have known this exactly well. We are oblig'd then to his usual



*Sincerity*; the Church of England is much Oblig'd to him, for this Handsome Turn in Favour of the Dissenters!

*'Tis true I wish my Friend the Juster side,  
But in th' Unjust my Friendship more is Try'd.*

From *Supposes*, he comes to *Presumptions*, his Courage begins to Flagg, he says (*ibid.*) And it is Presum'd they (the Church of England) Will not Condemn the Ordinations of the present Church of Scotland, which has no Bishops. This is Bribing Us, if Arguments will not do! He Tempts our Generosity, to make Grateful Returns, for all the Favours that Episcopacy, and Particularly the Church of England, have receiv'd from their Dear Presbyterian Brethren in Scotland, since the Revolution! They Pray heartily for the Church of England, in all their Churches, that God wou'd Recover her from her Idolatry and Superstition, Meaning her Liturgy and Ceremonies. They call her Episcopacy a Ragg of the Whore. And they have Promis'd, and Enter'd into new Solemn Leagues and Covenants, not to Leave her one Ragg of it, as soon as it is in their Power, by the help of their Good Brethren in England! Yet notwithstanding of all this; We must not, Sir, out of a too Tender Regard to these, or others of our few Friends beyond the Seas, cut our selves off from the Catholick Church of Christ upon the whole Earth; which are All (except these) Episcopal, and ever have been, since they first Receiv'd Christianity. And therefore we must beg your Pardon, if we cannot Allow of the Ordinations now in Scotland, not only without, but in Direct Opposition and Contempt of their Bishops now among them. And it would be a greater Kindness to them and more Episcopal, to Exhort them to Return from their Schism against their own Bishops, and the Churches of Christ all over the World, now and in all former Ages; than to Sow Pillows under their Arms, and set them to Sleep in their Sins: And to turn your Arms against your Mother the Church, by Vilifying of her, as you have done; and taking Part with her most Bitter and Ir-Reconcilable Enemies; by Justifying that Hypocrisy in them, which you know some that have long Acted it in themselves, and for the same Ends that they do.

How

How come you, to Brand the Low-Church, your Friends, by saying p. 28. *The High-Church Condemns the Dissenters Meetings as Schismatical*? Do not the Low-Church the same? Will you make the World believe, that we have Bishops, or other Clergy-Men, who have quite forsaken the *Doctrin* of the Church of England? Who think that to be no *Schism* now, which has been the Subject of so many Learned Labours of our former Divines? Either the *World*, or our *Heads* are turn'd Round! How shall we after this believe any thing that is *Said* or *Wrote* in the Church of England? I hope this *Undertaker* will not find one of the Clergy in all England, who will own himself a *Low-Church-Man* at this Rate. What! No *Schism* in any of our *Dissenters*? Was there then any *Schism* ever in the World? Or, is it Possible that there ever can be? Then indeed it is *Fulsome* stuff to Talk of it!

In order to which, this Gentleman solves the *Schism* of the *Donatists* too. And says, in the same Place, p. 28. *That the Catholics acknowledg'd the Churches of the Donatists, to be True Churches*. Did they so? Why then did they Quarrel with them? But when did the *Catholics* Acknowledge them? Was it till after the *Schism* was Heal'd? Our *Author* forgot that!

But if the *Dissenters* are not Guilty of *Schism*, what are they Guilty of? For my part, I wou'd not contend, to the Value of a Shilling, whether a Man lik'd a *Surplice*, or an *Organ*, if he made no *Disturbance* about it. Let every Man Enjoy his own *Fancy*.

But here is *News* told us, p. 16. For this Author says of the *Dissenters* (whom we must suppose he knows very well; before he undertook to be their *Advocate*) *And I know none of them* (says he) *that Scruple a Moderate Episcopacy*. I wish he had told us, what this *Moderate Episcopacy* was? Or whether it were any *Episcopacy* at all? I will set down here the Answer which a *Moderate Dissenter*, I think in the Right sense, for he speaks *Honestly*, gives to this, in his Book call'd, *The Sincerity of the Dissenters Vindicated from the Scandal of Occasional Conformity: with some Considerations on a late Book Entituled, Moderation a Virtue,*

*Vertae*, Printed 1703. There, p. 17. He comes to this Passage, and says fairly, *If the English Dissenters do not Scruple Episcopacy, then I confess I am at a Loss to know why we Dissent. But then we are led to this Argument by the word, Moderate Dissenter, and Moderate Episcopacy; either this Moderate Dissenter, is no Dissenter, Or this Moderate Episcopacy, is no Episcopacy.* And that is the Truth of the Matter, as I shall shew more fully, when I come to that Scheme and Model of Episcopacy which was Design'd to be set up in the Last Reign, to which I hasten. Having now gone thro' all this Celebrated Book, from End to End. Not that there was any Necessity for it, from the strength of *Argument* in it, of which the Reader is Judge: But because so much stress was laid upon it by the *Party*; And some others have been taken with the *Harangue* of it.

Of the Moderate Episcopacy, which was design'd to have been set up in the Last Reign.

Some Notices that were given of it.

Before we come to see what it was, let Us first take Notice of the Broad Hints that were Given of its *Approach*. For it was not Likely to go down all at once. But first I must tell you, That as King *William* was Acquainted with it, so it was thought Necessary, that his *Queen*, of a Soft and Tender Nature, shou'd be brought into it; because of her Interest in the *Church of England*, and the *Security* they Promis'd themselves in her Protection; Therefore great Pains was taken, by some *Divines*, to give her fair Impressions of it, under all the Colours of the Good of *Religion*, and Advancement of *Piety*. And it was to have been Carry'd on, as Her Act Principally; to Avoid that *Suspicion* and *Jealousy*, which might otherwise have Arisen. But her Sudden and Untimely *Death*, broke all those Measures, and put them to Begin again. Which Great *Disappointment* they Cou'd not, or *Would* not conceal: but Express'd it Plentifully, in their *Orations* upon her *Death*, by way of the Just Praises belonging to her, not only for her own Exemplary *Piety*; but for the Noble and Christian *Designs* she had on foot, for the Greater *Glory* of *Religion*, &c. Of these I will Present you with a Few.

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Dr. *Sherlock*, in his *Sermon* at the *Temple-Church*, December 30. 1694. Which was but two Days after her *Death*, says thus, p. 16. 'The Promoting of true Religion and the Service of the Church of *England* [the Greatest and Best Nursery of it, since the Apostolick Age] was her Constant and Natural Care. This her thoughts were full of. And she had Formed Great and Noble *Designs*, had she out liv'd the Difficulties and Expences of War; and been at Leasure to Attend the Peaceful Arts of Government.

I have Reason to say this, from those frequent Intimations I have had from our late Admirable Primate; who had Great *Designs* himself, to serve the Christian Religion, and the Church of *England*, in its Truest Interest; and had Inspir'd their Majesties, and Particularly the Queen, who had more Leasure for such Thoughts, with the same Great and Pious *Designs*. It may be, no Church-Man ever had, I am sure not more Deservedly, a greater Interest in his Prince's Favour. And the Great Use he made of it was, to do Publick Service to Religion; and, whatever some Men might Suspect, to the Church of *England*, tho' it may be, not perfectly in their way.

That may be! But let us go on, The next I produce is a Man of Greater Figure, and more Acquainted with *Designs*. The Reverend and Learned Bishop of *Sarum*, Dr. *Burnet*; who in his *Essay on the Memory of the Late Queen* p. 111. 112. says,

'The last thing she had settled with our Blessed Primate, was a Scheme of such Rules as our present Circumstances cou'd Bear— She had a Generous and Sublime Idea of the Christian Religion, and a particular Affection to the Church of *England*. But an Affection that was neither Blind, nor Partial, she saw what Finishings we still wanted, &c.

And there was a *Finishing* stroke indeed coming, which I am next to shew you. But let me first give one Specimen more of this *Design*, in the *Funeral Sermon* of this same worthy Prelate, on the *Death* of the said Primate, which was Preach'd December 30 1694. for he Dy'd the month before the Queen, viz. in November 1694. Both which *Deaths* coming so close together, put a stop at that time, to the Perfecting of those *Designs*. The chief Contriver first, and then the Person whose

Name:

*Name* was to be made use of in the *Management*, being both taken away, as it were with one Blow. But in the said *Fa- neral Sermon*, after telling of the Great *Favour* the *Primat* was in, both with King *William* and Queen *Mary*, and how ready they were, to Concurr in all such Good *Designs*, he says of them p. 36.

‘That God seemed to have a Great Work to do; and they ‘seemed to be Proper Instruments for it. This did Animate ‘him (*the Primate*) to cast about and Project a Great variety ‘of *Designs*. Every one of which was always Graciously Re- ‘ceived and well Entertained.

What that  
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Episcopa-  
cy was,  
which was  
Design’d  
to have  
been set up  
in England.

Now let us see what Light we can get, to Penetrate into these *Designs*, and I offer the following *Persumptions*, at least, that it was even this *Moderate Episcopacy* we have been speaking of, by which (if Consented to) we shou’d not only have been all one at home, I mean as to the Point of *Episcopacy*; but might have Join’d with all the *Dissenters* from *Episcopacy* in *Holland*, and every where else. And was not this a Glorious *Design*, sufficient to Inveigle a Piously inclin’d, but not over Penetrating a Princess!

This *Design* being Calculated chiefly for *Holland*, we cannot suppose them Ignorant of it. There is more reason to think that it came from Thence, however they were exceeding Busy at this very Juncture, the same year, 1694. in Cutting and Carving, and Modelling this new *Design* of *Moderate Episcopacy*. And they thinking the Execution of it so near at hand, as not to be Prevented (they did not fore-see the so suddain taking off of their Chariot Wheels) they made no Secret of it. But Printed it, and their Consultations about it, in a Book Intituled, *Les Devoirs des Ambassadeurs de Christ, par Pierre Baudan de Vestric. A Delf MDC XC IV.* By way of Expedients for Reconciling the Church of *England* and the *Dissenters*. Let me give you a Taste of the *Notions*, *Preliminaries* and *Principles* upon which these *French Ministers* in *Holland*, who Appear’d in the thing, did Proceed in the said Book. And you will see what *Condi- tions* were made for *Episcopacy*; and what a Venerable Esteem they had for our *English Bishops*, and *Clergy*. 1. ‘We

1. ' We are told in the first *Letter*, Dated *July*, 16. 1693.  
' p. 5. That this was Design'd to have been *Preached* in *Lon-*  
' *don*.

2. ' That there is nothing *Essential* in the Difference betwixt  
' the *Episcopalians* and *Presbyterians* in *England*, And that perhaps  
' which hinders the *Accommodation* is nothing but *Point of Ho-*  
' *nour*. p. 104.

' That *Episcopacy* is Maintained in *England* more for Reason of  
' *State*, than upon the Account of *Religion*. And that the  
' *English Bishops* ought to take care that the *Eminence* of their  
' *Dignity* which Dazels their Eyes, is not the Cause, more  
' than the *Glory of God*, why they yield nothing to the *Presbyte-*  
' *rians*, p. 105.

But they not only make nothing *Essential* betwixt *Episcopacy*  
and *Presbytery*, but not betwixt *Presbytery*, and any other  
*Church-Government*, or no *Church-Government* at all. Or that  
there is any thing *Essential* even in *Ordination*. For,

3. ' They allow *Lay-Men*, without any *Ordination* of any  
' sort, not only to *Preach*, but to *Administer* the *Sacraments*, by  
' an *Extraordinary Call*, that is, when they are Transported  
' with a Fit of *Zeal*. And they say, It is *Certain* that he is a  
' *Lawful Pastor*, whom the *People* shall Choose, upon any  
' *Pressing Occasion*, or who shall of himself take upon him the  
' *Ministerial Function*, without any *Imposition of Hands*, p.  
18, 19.

But it is not all the *Church of England* with whom they Pro-  
pose an *Union*, even upon these *Principles*. For they say,

4. ' That nothing in the *World* shall ever Oblige them to  
' Publish *Peace* to them with whom there is to be no *Peace*, p. 48.

Who these are they tell from hence all the way, to p. 55.  
In the most Bitter *Invective* that ever I read against the *Church*  
of *England*.

' All the *Bishops*, *Ministers*, *Chaplains*, &c. who Submitted  
' to *Idolatrous*, or *Impious Princes*, p. 50.

' All *Deans*, *Dignitaries*, and *Ministers* who came into their  
' *Places* by *Mean Compliances*, and *Flattering Dedications*, and  
' (as they call it) by all sorts of *Baseness*, *ibid*.



‘ All who Amass Riches, and Aggrandize themselves, and Cheat the World with a Shew of Piety, p. 51.

‘ All Bishops and Clergy men who in their Discourse or Writings, do Injury to the Dissenters, and hinder the Union of Christian Society, *ibid.*

‘ These they Represent, as Slaves to their Passions, Drown’d in Luxury, Drunkenness, perfect Libertines, Traytors, Perjur’d, &c. p. 52.

This is Just such a Picture of the High-Church as our Author of Moderation has given! He seems to have taken it from hence. Or else Good Wits jump! As they do likewise with him, in his Representation of the Divisions among the Members of the Church of England. For,

‘ They bring in the Dissentions in our Chapters, Consistories, and Universities, p. 53.

These All are Excluded from the Proposed Union. But they go on, and to make a good Round Summ at once, they make a Comprehensive Article, p. 54. Of those who Teach for Doctrines the Commandments of Men. This is their Great Text against our Ceremonies and Liturgy, and even Episcopacy it self, which they make but a Commandment of Men. But will not their Presbyterian Government appear much more so? The Notion of which was never Broach’d in the Church before Aerius a Condemn’d Heretick in the Fourth Century: But never was in Fact in any Constituted Church upon the Face of the Earth, till our Late Corrupted times, in the Sixteenth Century; and that but among a very Few in our Part of the World, here in the West; Few indeed! Not the Proportion of a Mole-Hill to a Mountain, in Comparison of all the other Churches in the Universe, which are, and ever have been Episcopal.

Yet they Preach up this their Presbyterian Government now, as a Doctrin, that is, as the Commandment and Institution of God!

And their Condemning our Ceremonies and Liturgy, as Unlawful, is Plainly a Teaching of this their Commandment, as a Doctrin, as Forbidden by the Law of God: Whereas our Church do’s not Teach them as Doctrines, but only as Commandments of Men, and, as such, Alterable by the Church, as she shall see Cause. So that this

Text

Text which they bring against our Ceremonies and Liturgy Operates Directly against Themselves, and in Justification of the Church.

But under this Head are Included all the true Sons of the Church of England, who think her Ceremonies and Liturgy to be Lawful things; and that the Church has Authority to Enjoyn them.

Now let Us see how these Moderate Men, and Reconcilers do Treat all such.

'They say, That they have in Horror, and cannot Mention without Indignation, all those Bishops and Clergy, who Teach for Doctrins the Commandments of Men. They call them all by the very Name of Infidels, that they Corrupt the Word of God, and are Sway'd by Interest, Passion, and Pride, that they are Pensioners of Rome, who being Possess'd with the Spirit of Judas, not only Run Headlong to Apostacy, but now even in our Days, have Betray'd and Sold their Master, and have Received his price, ibid. p. 54. Therefore, in order to a Reconciliation,

5. 'They Require; That the Church of England should Consent to the Abolishing of those Ceremonies which most Offend the Non-Conformists. And that the Bishops of themselves should Moderate their Authority, p. 173.

It seems they knew who were Ready to do it! And they say,

'That now under the Reign of so Religious and wise a Prince as William III, there is more Reason to Hope than ever, that every thing will be taken out of the English Liturgy, and also be Temper'd and Qualify'd in the Episcopal Government that most Disgusts the Non-Conformists, p. 115.

'They propose that the Words Priest and Altar, and several others should be taken away among the Reformed, and left to the Church of Rome, p. 125. Among these others that of Bishops was one, as we may see by the Objections made against taking away that Name, by one of them, p. 144, 145. But he Consents with the Rest to take away the thing, by making Bishops and Priests the same, for which he Quotes St. Jerom, but falsely: But that is not the business now.

The same is Propos'd in an Horrid Pamphlet come out since I Began this, call'd, *The Principle of the Protestant Reformation Explain'd*, Printed, 1704. Which wou'd not only have the Words *Priest* and *Altar* expung'd, but, p. 12. the Words *Religion* and *Communion*, as tending only to Promote the Interest of Parties, and particularly, the Dominion of the Clergy over the People. And p. 10. That there is no Part of Church-Communion, which may not be Perform'd by a Woman, as well as a Man, even the Celebration of the Lord's Supper. p. 11.

And I suppose that our Religious French, or Dutch Reconcilers will not Exclude Women from Zeal; And so, by Vertue of an Extraordinary call, mentioned before Num. 3. They too may Perform all Priestly Functions, without Ordination!

And the way that is taken to hinder Dissentions about Communion, is to have no Communion at all, as Obligations upon Conscience; but Indifferent which Church or Communion we go to, as to which Lawyer or Physician, as I have before Quoted this our Pamphlet of Moderation. All run together upon the same Strain. So that now we see the Concurrent Sense and Design of the whole Party, and the Terms of Reconciliation which they propose!

And these are so far from being Terms of Accommodation with the Church of England, or any Episcopal Churches, that these only are Excepted from any Terms of Accommodation whatsoever. They are Infidels, Judases, &c. And to be had in the Utmost Horrour and Detestation!

And it is Observable, That these *Les Devoirs*, Reckoning up all those with whom this Union was to be made, Names the Protestants of Germany, Holland, England, Scotland, and Ireland, p. 127.

But why not Denmark and Sweden? These too are Protestants, as Good as the German Princes, that is, Lutherans. No matter for that! They have Bishops. And it is likely will not Part with their Episcopacy so Easily as these Gentlemen hope for in England. But the German Princes are Presbyterian Lutherans. And tho' their Con-Substantiation is in a manner as Adverse to us, as Trans-Substantiation; yet no Difference in Doctrine shall Hinder, provided they can get Aid of Episcopacy! That is the Grand Enemy! Any thing to put that out of the way! And

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And to shew their *Respect*, and what they Intended to Reduce our *Bishops* to, they give them not the Title of *Lords* but of plain *Masters* through all this Book. The same Stile with which they Treat one another.

6. We have now seen what sort of *Episcopacy* these *Reconcilers* wou'd have; And their *Terms* for Healing the *Breaches* of *Communion*. And this may help Us to Understand what they say of the Grand *Project* of *Reconciliation*, which they tell Us that *Their Prince*, as they call him, and his *Illustrious Q. Mary* had in Design.

'They say, that nothing was so near their Heart, as the 'Etablishing of *Our Religion* ( say they ) in their Kingdom. Whence all *Bigotry*, and *Vanity*, and may be both together 'were to be Banished. p 85.

This is Exactly the *Account* before Quoted, of *Queen Mary's* Affection to the *Church of England*, which was neither *Blind* nor *Partial*, and that she saw what *Finishings* were still wanting.

7. 'They tell us, that *K. William* did Design to have the same *Church-Government* in all his *Three Kingdoms* p. 174.

If they meant *Episcopacy*, there was no Occasion for any *Design*, for he found *Episcopacy* Etablised in all the *Three Kingdoms*.

But by what they saw done in *Scotland*, it is Obvious what the *Design* was, which they meant.

8. 'They tell us, *ibid.* that an *English Divine* wrote to Mr. *Baudan*, that *Many* in *England*, did desire this with great *Earnestness*. And they add, that considering the *Prudence* and *Zeal* of *King William*: And the *Piety* and *Moderation* of the *Bishops* and the *Presbyterians*, they did not Despair of seeing this Efected in their days.

'They say, p. 115. That they had heard of the *Project* to this end, of the Late *Arch-Bishop* of *Canterbury* ( *Doctor Tillotson* ) and from that *Illustrious Bishop*, *Doctor Burnet*, in his *Essay on the Memory of the Late Queen*, p. 74. 102. That *Mary the Second* of *Glorious Memory*, did earnestly desire, that the *Differences* of *Religion* among her Subjects might be, ta  
'ken

‘ken away : And that the Church of England might hold strict  
‘Communion with all the Foreign Protestants.

This was a very Good and Pious design, and much to be  
wish’d by all true *Christians*, if it cou’d have been done, with-  
out the Ruin of *Episcopacy*, and the making of us all *Schisma-*  
*ticks* together. If they wou’d have come in, to Embrace *E-*  
*piscopacy*; and not that we shou’d give up our *Episcopacy*, or turn  
it to a *No-Episcopacy* at all, to gratify them.

As to the Difference of time, there seems to be in what is  
Mention’d in this Book, with the Printing of it, which is set  
down, 1694. and they begin their year at *January*; And Queen  
Mary Dy’d *December 28, 1694*. And Bishop *Burnet’s Essay*  
here likewise Quoted, was Printed, 1695. And one of these  
*Ministers Letters*, p. 151. is dated *April 1696.* and several of  
them in 1695. It cannot be Reconcil’d, it must be then, that  
this Book was Printed afterwards, and Ante-dated. for what  
Reason themselves best know.

But there is another thing will help to Reconcile some other  
Passages in this Book, which is, that this Book was Printed  
before. This said to be Printed 1694. is a *Second Edition En-*  
*larg’d*, and speaks of the *Former*. Hence we may understand  
what is told us p. 39. of the *Method* Propos’d towards this *Re-*  
*conciliation*, which is,

‘ That King *William*, by his own *Royal Authority*, shou’d  
‘ Choose the *Persons*, who were to *Revise* our *Lyturgy*, and take  
‘ out from thence, every thing that offended tender *Consciences*; and  
‘ whatsoever the *Non-Conformists* alledg’d, with any *Colour* of Reason  
‘ against it. Then that the *Arch-Bishops* and *Bishops*, with the  
‘ consent of the *King*; and then the *Parliament* shou’d *Abolish*  
‘ those *Ceremonies* which offend the *Dissenters*.

This *Method* had been Exactly Pursu’d, a *Commission* was gran-  
ted to this same *Illustre Eveque* with others, for *Revising* of the  
*Common Prayer Book*. And to fit and prepare it, for the *Con-*  
*vocation* Ensuing; with what other *Models* of this *Moderate Epis-*  
*copacy* they Judg’d best. And the late *Blessed Primate*, then Doctor  
*Tillotson*, was to have been *Prolocuter* of the *Lower House*. But  
when the *House* met, they neither Lik’d the *Prolocutor*, nor the

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*Anticipating* of their Work, by a *Certain Number* of *Commissioners*. And proving *Restly* were sent Home again, and a more favourable Juncture waited for ; after they shou'd have been by *Piece-Meal*, wrought over to a better Opinion of the *Project*, which thinking they had gain'd in 1694, they made Preparation for it again in the manner before told. And were again Disappointed, by the two unfortunate *Deaths* we have spoke of. But yet the *Design* is never to be let fall. For this *Book* was Re-Printed, since that time, and they have us'd the utmost *Industry*, in *Pamphlets* and *Speeches*, to draw Men into it, by a Fair Representation of the *Dissenters*, and Branding those that are Averse with the Name and Character of *High Church Men*, which they have Endeavour'd to render as *Odious* as possible, of which you have a *Specimen* before, in what this *Pamphlet* we have consider'd says of them.

And by what has hitherto appear'd of this *Moderate Episcopacy*, which was (and is still) design'd to be set up, it is what the *Honest Dissenter* before Quoted truly calls it, a *No-Episcopacy* at all. And they had Reason to say of their *Project*, that tho' it was Design'd for the Good of the *Church of England*, yet may be (that might have been left out) *Not perfectly in their way*!

Why else will they not tell us, what it is that they mean by it? *How* and in *What* they wou'd have our *Episcopacy* to be *Moderated*? No, that wou'd be to tell *All*. The *Plot* is always Reserv'd to the Last *Act* of the *Play*, but in the mean time, they wou'd *Incline* and *Amuse* us into it, by General *Declamations* of *Moderation*!

Was not *Episcopacy* made *Moderate* enough in *Scotland*, since the *Restoration* 1660? Where the *Bishop* was little more than *Moderator*. And instead of *Reforming* the *Liturgy*, *Ceremonies*, &c. They were taken quite away? What more cou'd have been done, to *Gratify* the *Dissenters* there? But were they *Gratify'd*? Were they *Pleas'd*? Did they not *Rebell*, take *Arms*, and twice *Fought* it out in the *Open-Field*, against this *Moderate Episcopacy*, without any *Liturgy*, *Ceremonies*, or *Habits*, with which they Quarrel here?

These



These *Moderate-Men*, at least the *Managers*, know full well, that nothing will *Please* the *Dissenters*, but the *Destroying* of *Episcopacy*, Root and Branch, which is the *Maxim* given them in their *Private Academies* which they have throughout *England*, to make *Root and Branch-work with Episcopacy*; as we are told by a *Clergy-Man* Bread in one of them, in a very Particular account he gives of them, in *A Letter from a Country Divine to his Friend in London, concerning the Education of the Dissenters in their Private Academies, in several Parts of this Nation*. Printed for R. Clavel at the Peacock in St. Pauls-Church-yard. 1703. Where p. 12. you will find this *Root and Branch work with Episcopacy*. And of the Arts they us'd to make themselves be beliv'd the most *Considerable* part of *England*; and, that they soon wou'd have All. Yet they can put on a *Face*, as if they were *Oppressed*, and desirous to be *Reconcil'd* with us; and cry, Why will not the *Church* yield to us in *Indifferent* things? Why not give up the *Surplice*, *Cross*, *Organs*, and *Lawn-Sleeves*, to ease *Tender Consciences*, heal so *Great a Schism*, and *Reconcile* all the *Dissenters*? But if you ask the *Dissenters* ( as I have many of them ) if all these things, were *Granted*, wou'd you *Comply*, and *Heal* the *Schism*? Will you submit to *Episcopacy*? They will say, No. But however, you ought to go as far as you can, and *Abolish* all those things, which you yourselves own to be *Indifferent*, in their own *Nature*; And try how far that will *Please* us! But where all this has been *Try'd*, as in *Scotland*, it has not *Pleas'd* you. And as to the *Dissenters* in *England*, it has been *Offer'd* to them, that if they wou'd *Agree* among themselves, and set down a *List* of such *Indifferent* things, which if *Granted*, they wou'd *Comply*, and come in to the *Church*, it wou'd be *Granted* to them. And herein wou'd be a *Proper Subject* to *Exercise Moderation*. But to *Deform* our own *Worship*, and *Scandalize* the best part of those in our own *Communion*, who find themselves greatly *Edify'd* and their *Devotion* much *Rais'd* and *Enliven'd*, in the *Excellent Composure* of our *Liturgy*, and the *Decency* of our *Ceremonies*; and perhaps, dispose them to be *Dissenters*, or run over to the *Church of Rome*; and all this to *Gain No Body*! To make our  
selves

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only a *Fest* to the *Dissenters*! This is what they would be at. But as we are not to give any just *Offence* to those that are *Without*; so neither to the *Churches of Christ*. We are not to *Disgust* the *Members* of our own *Church*, meerly to Gratify the *Petulant* humour of the *Dissenters*; and yet not to *Reconcile* them! Indeed it wou'd be to *Strengthen* them, and exceedingly to *Weaken* our selves. The true Method of gaining the *Conscientious*, but *Mis-inform'd Dissenters*, is to Preserve and keep up the full *Beauty* and *Uniformity* of our *Liturgy*. The *Deforming* of it is not likely to take with them. Great *Offence* has been given to them, by the *Stubbering* over the *Publick Service*, *Curtailing* and *Mangling* of it; as is done by some, out of *Carelessness* and want of due *Regard* to the *Sacredness* of those *Holy Offices*; and by others, out of a *Mistaken Zeal* to Please the *Dissenters*, for it *Displeases* all the *Conscientious* among them. And experience shews us, that in those *Churches* where the *Liturgy* is Read, with most *Exactness*, and the *Rules* of the *Rubrick* diligently *Observ'd*, there are the most *Numerous Congregations*, even upon *Week days*; and the *Dissenters* that happen to go thither, are much better pleas'd with it, than in other *Places*, where a greater *Latitude* and *Loosness* is Indulg'd.

The *Beauty* of a *Face* is in the *Symmatry*, which gives the *Pleasant Air*. And the *Harmony* of the *Liturgy*, the *Method*, and *Answering* of one *Part* to another, is *Charming* to any *Well-Dispos'd* and *Religious* mind. To *Invert* this, is like *Displacing* of the *Features*, which tho' each good, wou'd make a *Monster* in the *Whole*. Therefore the way to bring over *Dissenters* is, to keep our *Liturgy* entire. It's *Beauty* will Attract the *Ingenuous*, when they are acquainted with it: And its *Strength*, when all together, will be of *Force* sufficient against the *Perverse*.

The *Foreign Churches* have, upon several *Occasions* Express'd their *Affection* to it. And there is a *Late Instance* come in my way, of their desire of coming nearer to it, and to our *Episcopacy* too, which I have Annex'd *Num. 4.* in the *Copy* of a *Letter* I had lately, from a *Learned* and *Understanding Gentleman*, now at *Geneva*. They are coming to us, if we maintain the *Dignity*

of our *Episcopacy* and *Liturgy*, and make them worth the Embracing. Which our *Factionous Dissenters* here wou'd have *Defaced* and *Garbled*, that none might Care for them. They object against our *Liturgy*, and make a *Clamour* about *Ceremonies*. But *Episcopacy* is the thing they strike at. And unless that be given up, they will not be *Reconcil'd*, themselves do plainly say so. Tho' their *Advocates* wou'd cast a *Mist* before our *Eyes*, if it be not so, here is a short *Issue*; let them Name what *Indifferent* things wou'd *Reconcile* them, if given up. But if they will not, how shall we *Reconcile* those that will not *Ask*? Or, that know not what to *Ask*? If they press it as a *Point of Conscience* upon the *Church* to *Grant*, is it not as *Incumbent* upon them to *Ask*? Is it the *Duty of Children*, to stand upon such a *Panctilio* with their *Mother*? But it is not a *Panctilio*, they will *Quarrel* with her, because they will! And they will not tell what will *Reconcile* them,! How can they, when nothing will *Reconcile* them, but her *Destruction*, and siezing upon her *Inheritance* for themselves? And this they must not *Own* ( it wou'd put her upon her *Guard* ) till they have gain'd the *Power* to do it, as they did *Before*! And by fair *Presentences*, and *Cry of Moderation*, have *Deceiv'd* and *Disarm'd* her, as they did *Before*!

A Defence consider'd that is offer'd for the frequent Rebellions of the Dissenters But all they have done before, is wip'd clean off! It is granted, That in Truth the Dissenters had been *Seditious*, and in *Arms* and *Opposition* to *Church and State*, but it was the *Effect of Persecution*, and that even then, they were *Open* and *avow'd Enemies*.

Here are two *Defences* for them, First, That they were *Persecuted*; next, that when they were *Enemies*, they were *Open* and *Avow'd* ones. And the *Consequences* is, that not being *Persecuted* now, and they not *Declaring* themselves *Openly* and *Avowedly* to be *Enemies*, there is no manner of *Cause* to be upon our *Guard* against them.

First, as to that of *Persecution*. Here is a *Foul Blot* cast upon the *Church*, as if our *Church* were a *Persecuting Church*. They who think so, and that it is *Indifferent* which *Church* we go to, as to which *Lawyer* or *Physician*, ought surely to leave that *Church* which they have *Prov'd* to be a *Persecuting* one!



In the next place, the Cause of the Rebellion against King Charles the First, and Consequently all the Blood shed therein, is laid upon his Shoulders; even the Massacre in Ireland, An. 1641. Which Mr. Calamy, in his *Abridgment of Baxter's Life*, do's now afresh lay upon him, yet *Answers* not the Full and Demonstrative *Confutations*, which have been *Publisch'd* of that most Horrid and Diabolical Scandal, invented and Thrown upon the Memory of that Blessed Martyr, by the *Dissenters*! to Justify or Alleviate their own Curst and Unnatural *Rebellions*. *Answering* or *Proving* is none of their Business! But throw much *Dirt*, some will *Stick*! Repeat their *Calumnies* over and over, and take no Notice of *Confutations*! *Persevere* in what they say, till they Lye it into a Truth!

The *Treatment* the *Dissenters* met with from that Prince, was so far from *Persecution*; that it was his *Lenity* towards them, which gave them *Strength*, and Enabl'd them to Cut off his Head, — in *Requitul*!

As they Heartily Endeavour'd, and but for the Miraculous Interposition of Providence (more than once) had Effected, towards his Son King Charles the Second. There was not a Day of his Reign, they were not Plotting against him, several of their *Conspiracies* to have *Assasinated* him, were happily *Discover'd*, among which two *Grand* ones, one in 1666. The other in 1683 which are before Mention'd. This was in England. And in Scotland, they Twice put him to the Hazard of his Crown, that is, to Two several Battles for it, one at *Pentland-Hills*, and again at *Bothwell-Bridge*. The Deservedly Renowned Sir George Mackenzie, has Published a *Vindication* of his Government in Scotland, which Clears it from any Umbrage of *Persecution*; and shews clearly, that none of the *Dissenters* suffer'd there, on account of Religion, but purely for their *Rebellion*, and frequent *Murthers* by them Committed, in the most *Barbarous* manner, as of the *Arch-Bishop* of *St. Andrews*, and others. But when *Rebels* are *Punish'd*, they always call it *Persecution*.

What *Persecution* do they pretend, in the Reign of King James II.? And how they have serv'd him, is well known!

Did they never then *Rebell* but for *Persecution*! No. But for some *Persecution* they said they *Apprehended* was coming upon them; And they never made more *Clamours* of that, than at this Day; but this is always, that is, always has been with them, a certain *Fore-Runner* and *Preparative* for some new *Mischief* they are a *Brewing*.

Was it not the Chief Argument against the *Bill* about *Occasional Conformity*, that it was, or wou'd Introduce a *Persecution*! Then if it had Pass'd, they were Free, by their own *Principles*, to have *Rebell'd*!

Is it not then Adviseable not to Press this *Bill* any more? No, on my Conscience, they want nothing but the *Power*. They will never want a *Pretence*! Why this *Bill*, or something like it, may pass, some time or other! And the *Fear* of *Persecution* is enough with them! They never yet had any other *Cause* given them. And when they have Got a *Share* in the *Power*, they must have *All*, to *Secure* themselves, else the *Law* may happen to turn against them again! Therefore there is no *Security* to the *Government*, but to Put them *Wholly* out of *Power*. When they have got more *Power*, they will *Struggle* harder to Keep it than they do now.

King Charles I. Try'd this Experiment, to the Full; when he went down to *Scotland*, to Redress their *Grievances* there, as they call'd them, he put on a Resolution, to Grant them every thing that they Desir'd, and Did it. He put into *Places*, and bestow'd *Honours* upon whomsoever they Nam'd to him, without Asking any Questions. He Redress'd every thing that they call'd a *Grievance*, nay he Consented, against his own Conscience; to settle *Presbytery* there. For which he afterwards did *Penance*, in these Words, *I permitted a wrong way of Worship to be set up in Scotland; and Injur'd the Bishops in England; But with Shame and Grief I confess, that I therein follow'd the Persuasions of Worldly Wisdom, forsaking the Dictates of a Right inform'd Conscience.* But how did this *Worldly Wisdom* Thrive with him? He had *Appeased* every thing, to all *Human* appearance. He granted them all they *Ask'd*, till they Declar'd that they had no more to *Ask*. And as the *Phrase* then was, he parted a *Contented King*, from

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*a Contented People.* He had *Overcome* every thing, but the *Spirit of Presbytery!* Which, as soon as his Back was turn'd, Immediately fell to Work, and made full use of the *Power* with which he had *Intrusted* them; *Quickly* Rais'd an *Army*, and sent it after him into *England*, in *Conjunction* with their *Dear Brethren* here, who were in *Rebellion* against him, for their *Common Cause*. See the *Earl of Clarendon's History of the Rebellion* Vol. 2. p. 283, 292, 295.

And notwithstanding his having put the whole *Power* into their hands; yet they Rais'd up the *Cry of Persecution*, that is, *Intended* against them, and the bringing in of *Popery*, the *French*, the *Devil* and all; because he wou'd not *Consent* to the *Abolishing* of *Episcopacy* in *England*, as he had done in *Scotland*. For these are *Wise Men!* They are for *Thorow-Work!* And having *Gain'd some Power*, they must have *more* to *Secure* that!

Suppose *Presbytery* had been *Long in Possession*, and *Establish'd* by *Law*, when *K. Charles I.* came to the *Crown*; And that he had *Given forth Declarations*, Promising to secure their *Church*, as then by *Law* *Establish'd*: And Immediately after this, in the same *Breath*, shou'd have *Quite Rooted* it up, by the Name of an *Unsupportable Grievance*; have *Glen-boe'd* their *Laity*; and let Loose the *Presbyterian Mob* upon their *Clergy*, to *Rabble* and *Dragoon* them, at *Discretion*. And after all, to *Refuse* them any *Tolerance*; nay to make it *Treason* to *Speak*, *Act*, or *Write* in *Defence* of *Presbytery*, or against *Episcopacy*. If this had been the *Case*, wou'd they not have call'd it *Persecution!* Wou'd they not have thought it *Justifiable* to take up *Arms* for *Self-Preservation!* And yet, if the *Episcopal Party* there, had done this, since the *Revolution*, wou'd they not have Call'd them *Rebels?* And said, They ought to be *Extirpated!* That they never wou'd be at *Quiet*, &c. Nay, tho' they are *Quiet*, and only *Suffer* with *Patience*; yet, they wou'd have them *Extirpated*, and their *Necks* broak, as I before *Quoted* our *Observer*.

But it is in vain to *Retort* upon these *Mens Principles*, for they have *None!* They have but *One*, which is, to *Get into Power*; and to *Crush to Death* all that *Oppose* them, even tho' in *Thoughts*; that is, *All* who are not *Heartily* of their *Party*; *All* *Occasionally*.



*Occasional Conformists* to them, whom they are too *Wise* to *Trust*. They wou'd think such to be *Hypocrites*, and their most Dangerous *Enemies*, because in their *Bowels*. Let them *Occasionally Conform*, if they wou'd, for *Nothing*! But I am sure, they wou'd not *Trust* them with *Power*. Let me *Ask* these *Gentlemen*, suppose the *Papists* shou'd *Occasionally Conform*, wou'd they have *Them* too *Intrusted* with *Places*? And suppose they shou'd say (as to be sure they wou'd) That it was not *Meerly* for *Places*: Wou'd they think this a *Good Distinction*, and to *Salve* the matter? And whether are the *Papists* or the other *Dissenters*, at this *Day*, more *Formidable* in *England*? Which of them have done *Us* the *Greatest* and the *Latest* *Mischiefs*? You will say, Because it was not in their *Power*. Right! Therefore we must take care to keep it out of their *Power*. And out of *Yours* too. And to look most *Narrowly* after *Those*, who are most *Capable* of doing us *Mischief*. You will say the *Papists* are *Idolaters*. But we are not upon *Religion*, but our own *Safety*. Will you not *Over-throw* and *Rob* our *Churches*; and turn them into *Shops* and *Stables*? Have you not done it, as *much*, and *more* than they? Thou that *Abhorrest* *Idols*, do'st thou *Commit* *Sacrilege*? If we are to be *Ruin'd*, the *Matter* is not much *who* do's it. Men are not very *follicitous*, *who* shall be their *Executioner*. We have *Try'd* you *both*. Let every *Man* *Praise* the *Good*, as he finds it. We have had *Two* *Popish* *Reigns*, since the *Reformation*; of *Five* years *Each*. In the *First*, about 200 *Suffer'd* and gain'd the *Crown* of *Martyrdom*. In the *Latter* none at all. But what is this to the *Thousands*, I may say, *Millions* of *Souls* that have been sent to the other *World*, by the other *Dissenters*, not as *Martyrs*, but *Reeking* in the *Mortal* *Sins* of *Schism* and *Rebellion*! To *Three* *Nations* laid *Wast*, and *Cover'd* with *Blood* and *Desolation*! Say now that I am *Popishly* *Affected*, and set your *Observer* upon me, for *Naming* of this! I *Despise* your *Poor* *Arts*. It is *Truth*! And your *Sins* must be call'd to *Remembrance*, till you *Repent*. Of which you have shew'd no *one* *Sign* yet, you are only *Griev'd*, that you can do no more *Mischief*! When you are *Stop'd* from *Perpetrating* all the *Wickedness* that is in your *Hearts*! You *Maintain* the *Principles*, and *celebrate* the *Memories* of your *Predecessor* *Rebels*! Even of the

who Embr'd their Hands in the Royal Blood! And you have set up an *Observer*, to Proclaim this to the World; Twice a Week; to keep Alive the *Deposing Doctrin*, which if in your Power, you know how to make use of! The Good God Prevent it.

And yet you have no scruple, at the same time, to give this as the Chief Reason, why the *Papists* shou'd not be Tolerated (but only you your selves) Because they hold the *Deposing Doctrine*. There is this only Difference, That they Place it in the Pope, and you in the People. Of which I will give you the Judgment of an Unexceptionable Author, the Learned Dr. Burnet, now Lord Bishop of Sarum, in his *Vindication of the Church and State of Scotland*, Printed at Glasgow, 1673. where he Determines the Case, with Great strength of Reason, in these words, p. 68, 69. *Less disorder may be Apprehended from the Pretensions of the Roman Bishops, than from these Maxims that put the Power of Judging and Controuling the Magistrate in the Peoples hands, which Opens a Door to endless Confusions, and Indeed sets every Private Person upon the Throne; and Introduceth an Anarchy, which will never admit of Order or Remedy: Whereas those who have but one Pretender over them, cou'd more Easily deal with him; and more Vigorously Resist him.* And in his Excellent Sermon upon the 30th. of January, 1687. p. 15, he says, *The Resolving all power in the People, was first taken up by the Assertors of the Popes Deposing Power, for they Argu'd, that if it belong'd to the People, then the Pope Representing the Universal Church, all their Rights did Accrue to him, so that in their Names, he was to Dispose of Crowns as he pleas'd.* I will not presume to Interpose a Word, after so great a Judge.

Therefore I come to the other Part of the Plea, in behalf of the *Dissemers*, v. z. that they were Open and Avowed Enemies. But were they so, while they were Hatching and Contriving their Designs? Or, did they Jump into the Field all together, by Chance, without Concerting their Matters before hand? Did ever Conspirators tell the Government that they were Plotting against it? Did they tell King James II. all that was in their Hearts; When they With'd them Over, that he might see their Loyalty? And took God to Witness!

Did

Did they tell King Charles II. that they were to *Assassinate* him at the *Rye-House*? Or, that they were to *Appear in Arms* at *Pentland-Hills*, or *Bothwell-Bridge*, before they came thither? Then they were *Open* and *Avowed* indeed!

Did they tell King Charles I. that the meaning of their so frequent *Promises* to make him a *Glorious King*, was to *Cut off his Head*?

It is a shame to *Answer* such *Arguments*, only for this use, to shew the *Modesty* of these Men! And how *Little* is to be said for them. And moreover, it is a certain *Indication*, that they have something in their Heads, when they must speak; and yet (tho' Men of Sense) can have nothing to say! They take the *Government* for *Weak* indeed, if they think that this will *Pass* upon it! To give them *Leave* to *Plot* on, and put them into *Power*, to *Enable* them to *Perfect* their *Designs*; And never to *Suspect* or have any *Fear* of them, till they *Openly* and *Avowedly* *Declare* themselves! that is, till they take the *Field*! Till they have *Killed* and taken *Possession*! And tho' they are *Forc'd* to confess (there is no *Room* to *Deny* it) that they have been always in *Rebellion*, whenever it was in their *Power*, yet *Trust* them *Once* more! Ask no *Questions*, but see what will come on't!

A Great  
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ters.

There is an *Argument*, I must Confess is a Good one, offer'd by another *Notorious* Person, the *Undaunted* Mr. D' Foë, in his *Shortest way to Peace and Union*, Printed, 1703, since the small *Reward* he Receiv'd for his other *Notable Shortest way with the Dissenters*. He is neither *Weary'd*, nor *Aban'd*! For the *Cause* has need of him! In that *Shortest way to Peace and Union*, p. 7. He gives this *Ingenious Turn* (but *Knavishly* *Apply'd*) to the *Cafe* of the *Dissenters*. He makes it out very well, That it is their *True Interest* to seek the *Prosperity* of the *present Establishment*; and that their *safety* depends upon the *Protection* of the *Government*. Thence he *Infer*s, That they cannot be *Guilty* of endeavouring the *Subversion* of *Monarchy*, without *striking* at the *Door* of their own *Prosperity*, and bringing *Themselves* into all the *Confusions* and *Distresses* they can *Wish* to be *Deliver'd* from. Then (says he) the *Arguments* (against them) must

Cease



*Cease of Course, the Consequences must be Absur'd, because the Causes are untrue; the Dissenters must first be Arraign'd for Fools, before they can be Indict'd for Rebels, and ought to be sent to Bedlam, and not to Newgate.*

But are there not many in the Latter place, who may make the same *Plea*, that they were *Fools* and *Mad*, to do such things as brought them thither? And yet we have known several of them, who were very *Crafty* and *Artificial*, in the Management of their little *Plots*, to *Cut a Purse*, or the like: And who upon their *Tryals* too, have Defended themselves, with *Dexterity* enough. And can be call'd *Fools* no otherwise than in Respect to that *Folly*, which, at long Run, pursues all *Wickedness*, tho' *Contriv'd* and *Carry'd on*, with all the *Wit* and *Slyness* in the World.

Why did not your Godly *Fore-Fathers* the *Whiggs* and *Presbyterians* of *Forty-One* foresee all that *Train of Misery*, which they brought upon these *Nations*? Why did they not fore-see, That they themselves were to be *Worm'd out*, at last, by the *Independents*, after they had brought their *Cursed Work* to Perfection? Why did they not see, that the *People*, weary'd with their own *Delusions*, could find no *Rest* or *Settlement*, till they brought home the *King* and *Royal-Family*, with the *Church* and *Ancient Government*?

However Mr. De Foe is so very fond of this *Argument*, that he has since made another Book upon it, call'd *A Challenge of Peace*, *Address'd to the whole Nation, with an Enquiry into Ways and Means, for bringing it to pass.* Which *Ways* and *Means* are, to Root up and Destroy the *High-Church*, of whom he gives the *Blackest Character* his *Wit* and *Malice* cou'd contrive, p. 8, 9. But the *Sweetest* and most *Endearing* that is Possible of the *Low-Church*, p. 9, 10. And says, *That the Dissenters and These have but one Interest.* But then as to the *Security* on behalf of the *Dissenters*, that they will make no ill use of all that *Power* and *Authority*, which he wou'd have put into their *Hands*, in Prejudice to the *Church* or the *Crown*, he Proposes no other than that before Mentioned, that they wou'd be *Fools* and *Mad-Men* as he says, p. 13. And fit for *Bedlam*, p. 17. that is, if they

shou'd seek to get their own Church Established! But as they could not be *Sincere* in their *Profession*, if they did not; so are they the *Fools* and *Mad-Men*, that wou'd put it in their Power! And such *Arguments* as these seem Calculated for none other, but whom the Author must think to be such. For is there any, of any *Profession* whatsoever, upon the Face of the Earth, that wou'd not Wish his own Church or Party to be *Established*? Or, who wou'd give over, for one two or three *Disappointments*, when they found the *Power* put again into their Hands?

If there are any such, our *Dissenters* are none of them, for after their several *Disappointments* in the Times of *Forty-One*, by their *Undermining* and *Kicking out* of one Another; And at last, their being all *Disappointed*, by the *Restoration* 1660; Did they for this *Give over*, and *Plot* no more, upon the Consideration which this Author advances, of seeing the *Folly* and *Madness* of their former *Undertakings*, as well as the *Horrible Mischief* and *Confusions* which they had brought upon these *Nations*? Did they not *Immediately Begin* their *Plots* again, the very next year, in 1661. and so have *Continu'd* on to this Day? As before is shew'd, p. 21, &c. And do they not Continue to this Day, in the same *Principles*, to a Tittle, both as to Church, and State? Yet this Author says, p. 17, I shall not be *Asham'd* to *Affirm*, that both their *Interest* and *Principles*, *Concurr* to *press* them to it, that is, to the *Preservation* and *Support* of the Church and the Monarchy. And he says, p. 12. We may safely *Defy* all the *Power of Malice* to *Charge* upon them the *Breach of the Publick-Quiet*, or any *Encroachment* upon the *Government*, their *Neighbours*, or the *Laws*. This was *Modest*! Especially considering the *Great Veneration* and *Deference* which he says the *Dissenters* have for our Church, and therefore that She ought to *Fear* nothing from them; and Expresses it thus, in his *Hearty Thanks* to the *Low-Church*, among several other Good Turns He mentions which the *Dissenters* had *Receiv'd* from them, he says, p. 10. To these (the *Low-Church*) we owe the *Disarming* the *Ecclesiastical Harpies*, and *Paring* the *Talons* and *Claws* of the Church *Vultures*, who were always *Tearing* to pieces and *Preying* upon their *Neighbours*. These men of *Moderation* cannot *Act* it Long, with-

without something of their own *Genuine Spirit* breaking forth! It must *Boyl* over a little, else they wou'd *Burst*! And yet but just before, in p. 8. he lays this Heavy Charge upon the *High-Church*, that they do not Treat the *Dissenters* in the *Spirit* of *Meekness*, but with *Reproachful Language*, &c.

I will not here Insist upon his Great *Deference*, as to the *Church*, so to her *Majesty*, in Calling her *Father a Tyrant*! p. 10. Which if true, was not so very *Mannerly*, in a *Book* which he had the Assurance to *Dedicate to the Queen*. And Approach'd her *Presence*, with this *Thanks* for sending him to the *Pillory*!

This *Challenge*, (an odd word) of *Peace*, is indeed a *Declaration of War*, to all us of the *High-Church*, and to the *Constitution* of the *Church of England*, which they *Attack*, in all their *Invectives* against *Us*. They have Fram'd this *Distinction* of *High and Low-Church* on Purpose to have a *Vent* for their *Malice* against the *Church*, and yet seemingly to Carry a *Moderation* towards her. And at the same time, to *Divide and Weaken* her.

There is another *Alarm* of this *Peace* given us, by one who set's his *Name* to what *Himself* do's Write! And, like the Author before Named, *Dedicates* to the *Queen* a *Lampoon* against her *Family*, the whole *Race* of the *Stuarts*, by basely *Mis-Representing*, in the *Fanatick Strain* and *Stile*, of many *Words* with *Little Meaning*, the *Reigns* of *K. James I. Char. I. and II.* Whose Greatest *Defects* were *Indulging* of the *Dissenters*, and thinking to *Gain* them by *Condescensions*. But this *T. Double* turns it to their *Designs* of *Advancing* the *Church*, and their *Prerogative*. And so Charges upon them all the *Misery* and *Confusion* of the *Rebellion*. I intend not to take his *Tedious Book* to Task in this, in which there is no one *Proposition* or *Principle* laid down; but a *Thin Harangue* of *Maybe*, *Perhaps*, and *Peradventure*. He has Dully *Acted* that *Character*, which himself had before so well *Describ'd*. And writing for a *Bribe*, against his *Conviction*, has *Verify'd* the *Proverb*, *How Deform'd* that *Child* must be, who is *Got* against his *Father's Will*.

Dr. D'  
Avenant  
his Peace  
at Home,  
&c.



He that wou'd say something, but knows not what, must be very *Tedious*; and he that *Changes* sides, and yet has not *Chang'd*, must be very *Inconsistent*, And, often *Displeases* both. All this is very visible in this *Author*, each *Leaf* of his *Confutes* the other, therefore I will spend no more time upon him, but leave him to the *Company* which he has chosen.

This Gentleman's new *Colleague*, Mr. D'Foe is very Angry, we should call to Remembrance the *Sins* of former times, he says in his *Shortest way to Peace and Union*, p. 12. *Nor do I go back to the years of Forty One, about which such a POTHER has been made; as if all the present Dissenters had been in Arms against their King, tho not one in Five Hundred of them, was then Born; or as if they had all a hand in the Death of King Charles the first, or, at least with St. Paul, in the case of St. Stephen, had been Consenting to his Death. And are they not Consenting, who still maintain the same Principles which put him to Death? And have Attempted the like against his Sons who Succeeded him? Are they not Consenting, who here Annually Celebrate the Memories of the Actors in that Horrid Murther (which this Author calls only a Death) in their Calves-Head-Fests, as Worthy Patriots, and Magnify what they did?*

But cannot these Gentlemen write two *Pages* together *Consistently* with themselves? For in the next *Page*, p. 13. he brings this against the *Independents*; he says, *The Independents cou'd never bear the Presbyterian Government, that has been Try'd already; for they once Pull'd it down by the Ears, as Intolerable. And was not this in the Times of Forty One? And why must the Behaviour of the Independents towards the Presbyterians be Remember'd; and not that of the Presbyterians against both the Church and the Crown?*

But *Forty-One* was nam'd, not only for its own Sake, but it has been shew'd, that from that Time to this, the *Faction* have Proceeded, not only upon the same *Principles*, but have Pursu'd the same *Practices*. And ever must, while they Retain the same *Principles*.

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Therefore I think it necessary, to consider a little more Particularly, the last Chain of this Link of Rebellion, in the Reign of K. Charles II, which is, within our Memories. And some of the Actors therein are still continu'd in Places of Trust. I mean the Rye-house-Conspiracy. The Rye House Plot consider'd.

And the rather, because the Faction have Endeavour'd what they can to Baffle that too, First, As a Court or Sham-Plot. Secondly, That the Dissenters were not concern'd in it. Thirdly, That if they were, it was not in the Assassination part.

Asto the last, it matters not much, if all in the Conspiracy did not know of it. Tho' it is hard to tell which of them, were clear of it. They of greater Figure, perhaps thought it not Convenient to know it! In all Plots, there is a Wheel within a Wheel, there are Upper and Under-Spur-Leathers.

But as The True Account of this Horrid Conspiracy tells us, That all those who were to be Actors in the Assassination part, were Open and Avow'd Dissenters; so the Generality of them, their Preachers and all were in the Insurrection part, and some even of their Preachers, in that of the Assassination. Tho' I make no Great Difference, for they were but two ways of doing the same thing; however if the Assassination was a Distinct Parcel of this Plot, it was Wholly the Dissenters.

It is a matter of Speculation, That they of these Conspirators who were left Alive, were Preferr'd and put into Honourable and Advantageous Posts in the last Reign, Except a Few who had the Grace to Repent, and were call'd Jacobites for their pains! And the Attainders of those who were Dead, even of those who Confess'd the Plot at their Execution, as of Walcot, &c. were taken off. And they were call'd Poor and Sneaking fellows, by the Faction, who cou'd not Die, as they had Liv'd—HARD!

The Dissenters say, That it was not wholly Theirs, for that Monmouth and the Chief Persons concern'd were Church-Men. It was Manag'd wholly by the Dissenters, and Whiggs. But they were Whiggs, that is, Republicans. And that is Dissenters, in the Lay sense, as it Respects the State. Their going to Church was but Occasional Conformity, they wou'd have gone to any other Communion that had been Establish'd, as they went to Ours, that is, for Fashion sake. There are Church-Papists, who

who are the worst, as are *Church-Whiggs*, and *Occasional Conformists*, that come as *Spies*, and out of *Design*. They who forsake the *Principles* of any *Church*, are the *Real Non-Conformists*, and the most *Dangerous Enemies* to it; Because, as our *Author* of *Moderation* says, in her *Bosom*.

However, we may allow them to be Men of *Honour*, as the world speaks, and that they wou'd not *Declare* and *Stand* in a *Lye*, especially at their last *Gasp*. And this *Plot*, when *Discover'd* was *Own'd*, and *Confess'd* by the Chief of them. Tho' they wou'd not *Disown* the *Principle*, even at their *Death*. Which shew'd their *Constancy* to what we call *Honour*.

D<sup>r</sup> Tillotson

This Occasion'd the *Pious* and *Praise-Worthy* Pains of several of our *Divines* with them, as of my Lord's Grace, now of *Canterbury*, with the *Duke of Monmouth* upon the *Scaffold*, to let him know How *Dangerous* a thing it was for him to go to the other World with the *Doctrine* of *Resistance* about him. And of our late *Worthy Primate* Dr. *Tillotson*, with others of them, and of Dr. B. who is Nam'd in his *Excellent Letters* often *Printed*, bearing Date *July 20. 1683*, Wherein not only the *Laws* of the *Land*, and the *Doctrine* of the *Church of England* but of the *Protestant Churches* in *General*, are *Vindicated* from Giving any *Countenance* to the *Sin* of *Rebellion*.

Now, as to the *Dissenters* Concern in this *Plot*, the *Duke of Monmouth* himself *Confess'd*, as you may see in the *Information* which are *Annex'd* to the *History* of that *Horrid Conspiracy*, p. 136. That Dr. *Owen*, *Mead*, *Griffin*, and *All the Considerable Non-Conformist Ministers* knew of the *Conspiracy*.

Let me Add to him another *Unexceptionable Evidence*, the *Worthy Mr. William Carstares*, now made *Principal* of the College of *Edinburgh*, which is the Chief *Post* in that *Kingdom* for the *Education* of the *Young Nobility* and *Gentry*. And he *Declares* upon his *Oath*, which is set down *Inform. p. 129*. That he *Communicate* the *Design* on foot to Dr. *Owen*, Mr. *Griffin*, and Mr. *Mead* at *Strepney*, who all *Concurred* in the *Promoting* of it, and were *Desirous* it should take *Effect*. And, *ibid. p. 126*. That *Colonel Sidney* was *averse* from *Employing* the late *Earl of Argile*, or *Meddling* with him, *Judging* him a *Man* too much *Affected* to the *Royal*



family, and inclin'd to the present Church-Government. This shews what Designs they had as to the Church, as well as to the Royal Family.

These things were prov'd by many other Witnesses, as you will find in the said Informations. But I have Nam'd these Two, as most Unexceptionable to the Party.

Other of the Non-Con-Preachers were for the Assassination as well as the Insurrection, as you will see in the Informations p. 61. That Dr. Owen and one Mr. Collins, either an Ana-baptist or Independent Preacher, were both of Opinion that the Intended Assassination and Insurrection, were both Lawful and Necessary, and that Colonel Owen, Doctor Owen's Brother was Privy to them.

Korah draws in Dathan and Abiram. Republican and Whigg are Jack Presbyter's Lay-Elders; Rebellion is his Lay-Face, as Schism his Ecclesiastical. They are both the same thing, only Changing of the Object. All the Dissenters will agree, and Joyn against the Common Enemy, that is, the Church and the Crown. The Ana-baptists were to Raise Twenty Thousand Men, of which Fifteen Hundred Horse. Information. p. 41.

Now let us see the Righteous ends of their Confederacy! In the first Place the Church was to have been, once more, Torn up by the Roots. Bishops, Deans, and Chapters were to be Wholly laid aside, Inform. p. 55. This Explains the Reason why some were Jealous of the Earl of Argyle, as supposing him too much Affected to the Church, as well as to the Royal Family, (which is before Quoted.) Both were to be Destroy'd.

For, in the next place, the King and his Brother the Duke, were to have been Assassinated. This was the first step of the Plot.

And as for the Princess Ann who was the only Remainder of the Royal Family, then in England, it was Resolv'd, To Marry her to some small Country Gentleman, and have a Breed, only to keep out any Foreign Pretenders to the Crown. Inform. p. 57.

This

This was Agreeable to what they had Graciously design'd for her Royal Father the Duke, the last time before this, that their Plot took Effect, in the year, 1648, which was to bestow full Three Hundred Pounds, to bind him Prentice to an Honest Wool-len-Draper.

*The Nobility to be Degraded.* After the Royal Family, the Nobility take their Place. And it was Resolved, That all the Nobility of England, that had Acted Contrary to the Interest of the People, should be Degraded. Inform. p. 53.

Now the Faction being Judges of who had Acted contrary to the Interest of the People ( by which Word they always Mean Themselves ) It is Easie to Imagin whom they would have Excepted: And even these must hold their Honours at the Curtesie of the Conspirators.

*The most Loyal of them to be Kill'd.* But those of the Nobility who had been most Eminently Loyal and Faithful to the King, and Employ'd by him in Great Stations, were not to come off so Easily! They were Doom'd to Death. And in the most Ignominious manner. The Lord Keeper was to be Hanged upon the same Post, on which Collidge (that Impudent Rebell) was Hanged. Inform. p. 57. other Chief Ministers of State were to be Cutt off, Particularly the Lord Marquess of Halifax, and the Earl of Rochester that Now is ( for whom their Love is as Flaming, as even ) should be Killed, and it was Agreed that it was very necessary they should be Killed. Inform. p. 31.

*The Judges Face.* Most of the Judges were to have their Skins stuffed, and Hung up in Westminster-Hall. Inform. p. 55.

*The Reputed Pensioners in the Parliament.* And it was further Resolv'd, That some of the Principal reputed Pensioners in the late Long Parliament should be brought to Tryal and Death. And that their Skins should be stufft, and Hung up in the Parliament House, as Betrayers of the People, and of the Trust. Ibid. p. 55.

There was no Proof required. To be Reputed a Pensioner was Sufficient! By which no one in either House of Parliament, who did not Please the Conspirators, cou'd Escape. That is indeed, None but who were of their Party.

It was likewise thought Necessary to take off some of the Chief <sup>The Honest</sup> Abhorrrers and Addressers in most Counties, otherwise they wou'd be <sup>Gentlemen and Freeholders in the</sup> making Head. Ibid.

This wou'd have Included most of the Loyal and Honest <sup>Country.</sup> Gentlemen and Free-holders in England; Who at their Several Affizes and Sessions did Address his Majesty, Declaring their Fidelity to him, and their Abhorrence of that Murinous and Seditious Practice Then set on foot by the Faction, of Assaulting his Majesty by Petitions, from all Quarters, for the Sitting of Parliament, subscrib'd by many Thousand hands, Contrary to Law; And by which Method they had Begun their Horrid Rebellion of Forty-One, and Poison'd the People.

Then for the City, all that had Preserv'd their Duty to the <sup>All that were Ad-</sup> King, and Oppos'd the Workings of the Faction, were to have <sup>verse to them in the</sup> been Massacr'd by the Mobb. Particularly, It was Resolv'd, that <sup>City.</sup> Sir John Moor the late Lord Mayor of London shou'd be Killed, as well as, the present Lord Mayor and Sheriffs. And that if the People did not Pull him in Pieces, his Skin shou'd be Flead off, and Stufft, and Hung up in Guild hall. Ibid.

But they did not Stop here. For all of their own Party, <sup>All of their own Party, who shou'd Shrink, or not go on with them to the utmost.</sup> who shou'd have any Moderation, or Shrink at such Inhumane Butcheries, and not go on with them to the Utmost, shou'd share in the like Fate. They wou'd have neither Neuters, nor any Moderate-Men in the Cause. And it was further Resolv'd, that Mr. Papillon, and Mr. Dubois shou'd be declar'd Sheriffs, and Sir Thomas Gold, or Alderman Cornish to be Lord Mayor; And that they shou'd be Forced to take those Offices upon them; and if they Refus'd, shou'd be Knockt on the Head. And Sir Robert Clayton and Sir Patience Ward, who had behav'd themselves like Trimmers in their Mayoralty, and neglected to Repeal several By-Laws, whereby they might have Prevented Sir John Moor from being Lord Mayor, shou'd be Forced to Appear Publickly, and own the Fact, or else be Knock'd on the Head. Ibid.

Then for those who had not Concern'd themselves on either <sup>The Neuters and Indifferent Men.</sup> Side, but Quietly follow'd their own Business, and wou'd not Bleed their Money for the Cause, it was said, That Nothing



was to be Expected from the Rich old Citizens; and therefore half a dozen of them must be taken out of their Houses, and Hanged on their Sign-Posts, and their Houses given as Plunder to the Mobile, and that wou'd Scare the Rest. *ibid.* p. 52. (it shoud be 54. it is wrong Pag'd.) These were the same Measures taken in their Plot 1662. before mention'd, To Destroy all who did not Assist them.

This was only for the Preservation of Liberty and Property! And the Pulling down of Arbitrary Government, by a General Massacre all over the Nation! In which the Conspirators themselves were not Safe, for the Most Zealous of them were to Destroy the Less Zealous, or whom they Suspected so to be! The Duke of Monmouth himself was not Exempted, whom they Intended to set up as King, in the Interim, till they shou'd have time to Form their Common-Wealth. And the Question being put, What if he shou'd have an Abhorrence at the Murtherers of his Father? It was Resolv'd, That if the Duke did Prosecute the Actors in it, that the Duke himself shou'd be Killed. *Inform.* p. 43.

The Folly  
of all Con-  
spiracies  
against Go-  
vernment.

Let me here make a Reflection of the Madnefs and Folly to Enter into Conspiracies against a Settled Government. For that no Conspirator can have Security to himself, not only as to the Law, in Case of Discovery; but as to his Fellow-Conspirators: They can have no Tye whereby to Engage One Another. They are a Rope of Sand; No one has Authority over Another. And, may be, Everyone of them has a Different View in the Undertaking, And none of them will stick at the Blood of his Fellow-Conspirator to Murther, or Betray, rather than be Disappointed.

Popery the  
Pretence  
then, as  
now.

The Pretence of these Conspirators was the Old Cry of Popery, as it is still. The pretence of the Conspirators was to secure his Majesty from being Kill'd by the Papists. That if he wou'd not comply with his Parliament at Oxford, then to set up the Duke of Monmouth. That this was Long Design'd likewise before the Meeting at Oxford. *Inform.* p. 134.

This

This, by the way, is an Excellent Reason, to let the Number of the *Dissenters* Encrease in the *Parliament*; Where they Promoted such a *Vote* as, That if the *King* came to any *Untimely Death* it shou'd be Reveng'd upon the *Papists*. Which they who thought his Danger came from that Side, might Innocently have gon into, as a Greater Security to his Majesty; by way of Terror to his *Enemies*. But how must they who were in the Secret, Laugh in their Sleeves, to have Gain'd such a Confirmation to their Remonstrance or Declaration ready Drawn up, which was to be Printed against the Day that this Design'd Commotion was to be, wherein they wou'd lay the *King's* Death upon the *Papists*, as a Continued Design of the former Plot? Inform. p. 7.

And they cou'd not want Convincing Proof of this, when the Worthy Dr. Oates was one of the Chief Managers of this Plot too! as we are told in the *Informations*, p. 134. And Mr. Charlton says, p. 133. That he paid Oates 80 pounds per Quarter for his Subsistence. And had paid him 400 pounds in all.

Now tho' the *Papists* are no doubt Dangerous to the Church and to the Government, as All must be whose Principles are Contrary to them; And therefore ought not to be Admitted into Places of Power: Yet, if they were *Mahometans*, who wou'd not Detest so Horrid a Design, as to have them Massacred for what the other *Dissenters* had Done, and most Godlily had Contriv'd to have put upon them! They have Faults enough of their own, they need not be Loaded with those of others. Unless they stand Chargeable with the Consequences of their Doctrine, which, as the Reverend Lord Bishop of Sarum has Assur'd Us, in what is before Quoted. p. 55. the *Whiggs* and *Dissenters* had Learn'd from them, of Resolving all Power in the People; And which he tells us is more Dangerous than even the Placing of it in the Pope.

The *Whiggs* and *Dissenters* took all the Pains they cou'd to Represent this *King* as a *Papist*: And yet wou'd lay his Death upon the *Papists*.

If his was a *Popish* Reign, I wish we may never see Worse. For we never had more *Halcyon* days than in his Time. The Church Flourish'd, and we had Peace and Plenty.

The greatest Sign in all his *Reign* of his being a *Papist*, was his setting up the *Dissenters*, and Struggling even with his *Parliament* in their Favour; (For which they *Rewarded* him, according as they are Wont) It being the Stated *Maxim* at *Rome*, as the Properest Method to Destroy the *Church of England*. And pursu'd by all who had that Design.

Yet he went not so far, as Bare-fac'd to Abolish *Episcopacy* in *Scotland*. And fill the *Church of England* with *Moderate Men*, who cou'd see no *Schism* in the *Dissenters*; but would Joyn with them against the *High-Church*. There was no such Division of our *Church* in his days.

Nor such *Partiality* shew'd, That where there were Many of the *Episcopal Clergy*, who had taken the *Oaths* and Comply'd with the *Government*, as in *Scotland*; and being Turn'd out, meerly upon the Account of *Episcopacy*, were in a *Starving* Condition, except what they got by the *Charity* of well-dispos'd People; yet nothing was Allow'd to them; tho' all the *Bishops Revenues* were settled in the *Crown*. And at the same time that *Twelve hundred pounds a Year* was settl'd Privately upon the *Presbyterian Preachers* in *Ireland*; which the Present *House of Commons* there have now *Voted* off.

And even as to the Depriv'd *Bishops* and *Clergy* in *England*, tho' we Differ with them, as to some *State* points, yet we put them not upon the same Level with the *Dissenters*. And the *Parliament* had that Consideration for them, as to Reserve a third part of their *Revenues*, to any *Twelve* of them that shou'd Refuse the *Oaths* (when they knew not there would be any) and left it to *K. William* to Determine, to which *Twelve* of them he wou'd Apply this Favour. But he would not Apply it, or any Part of it, to any one of them. But *Twelve hundred pounds a Year*, Under-hand, without the Knowledge or Consent of *Parliament*, to the *Dissenters*! The *Distinguishing Favours* went all that way; and to the *Low-Church* that would become one *Stick* with them!

Now we think *Actions* a better *Indication* of *Mens Minds*, than their *Words*. But these Men would not have us Look at all into their *Actions*, but to Believe all that they Please to say to

us.



They wou'd not have Us Believe any thing that we See, but only what we Hear from them! As of *Jealousies* and *Fears* on the one hand, so of *Glorious Designs* on the other! We must give no Credit to any of their *Plots* that *Miscarry*, tho' *Confess'd* never so Great a *Number* of *Themselves*, even by the *Chief* of them; And by those who *Suffer'd* for it, at their *Deaths*! We must Believe, that these were *Bribed* by the *Court* to be *Hanged*, for Purpose to Blacken the *Dissenters*, who yet Dy'd *Dissenters* themselves! On the other Hand, we must have no *Doubt* at all of any *Whisper* or *Story* that is Carry'd about by their *Party*, of the King's *Secret Designs* in his *Bed Chamber*! What he told such a word in his *Ear*! How he *Look'd* at such a time! &c. These are *Proofs* good enough against a *King*, or any *Minister* whom they wou'd have *Remov'd* out of the way!

If any Mention their former *Actions*, and what they have done all along from the *Beginning*, and are still a-doing, and bid Us beware; he is a *Wicked Man*, an *Incendiary*, a meer *Profligate*, as they Describe an *High-Church-Man*!

Yet a faithful *Watch-Man* must not be *Terrify'd* with their *Threats*, but Blow the *Trumpet* Aloud, when he finds the *Enemy* Approaching, and sees them *Digging* in their *Mines*. If the people will not take warning, their *Blood* will be upon their own heads, but he hath *Deliver'd* his *Soul*.

Now can any Man Imagine, That the *Malice* and *Restless* *endeavours* of the *Dissenters* against the *Church* and the *Crown*, which Began upon their first Appearance in *England*, in the *Reign* of *Q. Elizabeth*, and has been Carry'd on through all the *other Reigns*, in *Plots* and *Conspiracies* of several *Denominations* is the same *River* Changes its *Name*, according to the *Places* through which it Passes) shou'd not now be as *Pregnant* towards her *Majesty*, as it has been *Fruitful* to her *Royal Progenitors*! Are not their *Principles* the same, both as to the *Church*, and to *Monarchy*; and their *Affection* to the *Race* of the *Stuarts*? Which they have Presum'd to *Vilify*, in what they *Dedicate* to her *Majesty*! I have Instanc'd before in *D' Avenant* and *D' Foe*. Will not being truly *Episcopal*, alter their *Affections* in her *Favour*.

But

The Behaviour of  
some People  
towards  
her Majesty.

But let us look into the Treatment which some sort of Folks have Afforded to her Majesty, in her own Person.

In the last Reign, when her Accession to the Crown was near in view, we know, and the Nation took Notice with what sort of Respect she was Treated, by a Certain Set of Men! But I must not Enlarge upon this, because some Names must be made use of, which her Majesty do's not Desire to be Touch'd, with any sort of Reflection. And it is more her Goodness than otherwise I will Turn again to my Present Subject of Examining some Pamphlets, for that is safe, and my Vouchers Undeniable.

Attempts  
to have  
bindred  
her Succession to  
the Crown

There came a Pamphlet out at that time, when an opportunity offer'd of taking into Consideration again the *Act of Succession*, for the adding to it the *Illustrious House of Hanover*, which taking hold of this occasion struck in, and Endeavour'd with might and main, to have got the Princess *Ann* Excluded. That Pamphlet bears this Title, *Reasons for Addressing his Majesty to Invite into England, their Highnesses the Electress Dowager and the Electoral Prince of Hanover &c.* Where p. 15. There is put down as a Maxim, That all free People have set aside the Children of Tyrants, for Reasons of Eternal and Universal Force, &c. And p. 17. the Example of *Funius Brutus* is propos'd, who not only Depos'd *Tarquin*, but pass'd an *Act of Exclusion* against all his Children, and all of the *Tarquinian* Name. Pursuant to the Resolution taken in the *Rye-house-Conspiracy*, that they were Absolutely Resolv'd to have nothing to do with the Race of the Stuarts. See *Informations*. p. 134.

How the  
Moderate Men  
were to be  
us'd.

And of a Piece with this, was the Resolution here taken how to deal with the Moderate Men, the Neuters and Indifferents, even as was Determin'd in the *Rye-House-Plot*, in that of, 1688. before spoke of, and as it ever has been, in all their Plots. In the abovesaid *Reasons for Addressing, &c.* p. 20. it is said, Your Lows warm, Neutral, Cautious Persons are the worst of Subjects — Worse than open Rebels, Secret Conspirators, or the most Perjur'd Villains, &c.

So that we of the High-Church shall fare as well, or better than the Moderate Men in that Day! Unless the Low-Church intend to Turn High-Whiggs, as it is Common to Run from one Extream to Another! From the Extremity of Moderation, to the

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Height of Malice and Persecution! It is begun already, in that Picture of Moderation, which our Moderate Author has given of us of the High-Church, That we are Men of Debauch'd Consciences, of Damnable Lusts, and which is worse than all, Possibly Affected! I fantasie, we shou'd get better Quarter, even from the Whiggs! For Renegadoes are always most Violent. They cannot forbear Threatning, before we are in their Power. Are not such men fit Orators for Moderation! They are Moderate to every thing, but to the Church of which they profess themselves Members. I wish they wou'd Quit her, or sue them. But to go on with this more Moderate Author.

He reasonably Suspecting, That neither the Justice of King William nor the Parliament wou'd Exclude the Princess Ann from her Right of Succession; thought of an Equivalent, that was more Plausible, which was, to get the Princess Sophia, and the young Prince of Hanover over hither. To her was Allotted Fifty Thousand Pounds a year, the same having been Allotted to the late King James's Queen for her Joynture, p. 5. So that they wou'd not have her less than a Queen. And the young Prince of Hanover, was to have Equal Rank and Revenue with what was Enjoy'd by the late Duke of Gloucester p. 1. By this means it was thought, that this Court of Hanover, here so Established, wou'd soon outshine the Court at St James's. And that every body wou'd adore the Rising Sun.

And to Press this the more Effectually, this Pamphlet Gave it out for the General Inclinations of the People. It is said p. 1. That it was in Every body's mouth, and that nothing is more taken for Granted by the People, nor more Confidently Expected, than the Prince's coming, &c. And p. 3. That all the Discourse of the Town and Kingdom is about the coming over of the Princess Sophia. And p. 5. That the aforesaid Revenue for them, Was already cut out in a Manner to our hands. So sure they made themselves of it! Else the People, that is, the Faction wou'd be Disoblig'd! They were Playing their Legion at us Again!

But there is a more Wicked reason given, p. 17. We are told of Horrible things, that have been Whisper'd, of Blind and Clancular Bargains—And, That Cæsar's Wife (by whom none cou'd

Attempts  
to have  
brought  
over  
the Prin-  
cess and  
Prince of  
Hanover.



cou'd be *Then* meant, but the Princess *Ann* must be unsuspected as well as *Innocent*. Thence it is Pressed, Particularly, That her Royal Highness the Princess of Denmark shou'd be oblig'd to take the *Abjuration*. I will not Pretend to put these things together. But every body may see how full of Profound Respect all this was meant towards her Royal Highness! And for what End it was so Earnestly Press'd that the Princess *Sophia*, &c. shou'd come over Hither!

The Behaviour of the Faction towards her Majesty, since her Accession to the Throne.

Let us now Look into the Behaviour of the *Whiggs* and *Fanaticks* towards her Majesty, since her Happy Accession to the Crown.

It has ever been their Method, when they had some Great Work to do, to send out *Pamphlets* before hand, as *Preparatives* to Dispose Men Accordingly. And this is natural with all Men, for, as *Solomon* says, *There is a Preparation for every work under the Sun*. Pursuant to this Principle, about the Latter end of the Reign of Q. *Elizabeth*, that wicked Jesuite *Parsons*, under the Counterfeit Name of *Doleman*, Publish'd his *Title to the Crown*, to Defeat the Succession of K. *James I.* full of *Republican* and *Rebellious Principles*; which, as my Lord *Bishop of Sarum* has before told us, our *Whiggs* and *Dissenters* have Borrow'd from the *Papists*. And they have made true use of this very Book of *Doleman's*. They have Printed and Re-printed it, as oft as they had Occasion to make use of its Cursed Principles, as before the Murther of K. *Charles I.* they Re-Printed it, under the Name of *Several Speeches*, &c. And out of this, *Bradshaw* took his Speech, when he Pass'd Sentence upon the King, in Justification of the Proceedings of that High-Court of Justice, of which he was President.

It was again Reprinted, upon a very Remarkable Juncture, in the Year 1681. When Preparations were then making for the Designed Assassination at the *Rye-house*. Of which Dr. *Pelling* did then take Notice in Print, and said, (as he well might, without being a Prophet) That there must be some Ugly Design on foot, when this Book was brought upon the Stage again. And shew'd that the Faction took their *Rebellious*

Prin-

titles from this and other Jesuites, in his *Apostate Protestant*, Printed, 1682, and Re-printed, 1685, that Edition of *Doleman's* in 1681, was greedily bought up. To back of this *Doleman's*, several other Treasonable Pamphlets were then Published, upon the same Argument of the *Deposing Doctrine*. As, *The Appeal from the City to the Country*. *A brief History of the Succession*. *A Dialogue between Tutor and Pupil*. *The worse Title the better King*, &c. The true Reason of their Aversion to the Race of the *Stuarts*.

Now let any Man of Common Sense Judge, the meaning, that this same *Deposing Doctrine* is now set up again so violently, that neither the *Number*, nor the open-fac'd *Virulence* of the former Pamphlets upon this Subject are Equal to what of that sort have come out, since her *Majesties* Accession to the *Crown*; both *City* and *Country* swarm with them. And as if these were not Enough, or wou'd not come into every Bodies hand, they have set up a *Screech-Owl Observer*, which go's abroad Twice a Week, with the *News-papers*, and is Read by some sort of People, more than any of them, and with more Delight. And the profess'd Subject of this Paper is the *Deposing Doctrine*, it is his Constant Theme; not by *Inference* or *Hiddenly*, but *Bare-fac'd*, and in *Express Words*, he Justifies the calling of *Kings* to Account, to *Depose* them, and Even take their *Lives*. He Boasts and Glories in it!

In *Queen Elizabeth's* time it was made *Treason* (as we are told in the *Athen. Oxon.*) for any to have *Doleman's* Book in his House: And yet it was not the Hundred part so Down-right *Treason*, if the *Deposing Doctrine* be such, as this *Observer*. But we live under a *Milder Government*!

*King Charles I.* Complain'd in his *Declaration* 5 May, 1642, of the great *Mischief* done by the *Seditious Pamphlets* then spread Abroad. Yet none of them were so Open and so Impudent as this *Observer*. They were then but *Infants* in *Rebellion*, in Comparison of their *Children* now, who by Use have been made

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Perfect

Perfect; and are become like Common Prostitutes, who Glory in their Shame!

The Shortest way with the Dissenters.

Of a Piece in this Consummated Wickedness, was D<sup>r</sup> Foe's Shortest way with the Dissenters. And the Party causing his Books to be Hawk'd and Publickly Sold about the Pillory, while he stood upon it (in Triumph!) for Writing them. And Writes on still. And the Advertisements in our News Papers are fill'd with New Editions of his Works, among which this Shortest way, for which he was Pillory'd, still bears the Bell. For he has since Publish'd another Shortest way (as he calls it) to Peace and Union, which is before Quoted, and puts upon it, by the Author of The Shortest way with the Dissenters, he Glories in the Title. And in his Verses since Publish'd, often brings in for Rime, and the Burden of his Song—The Shortest way—So far is he or the Party from thinking the Pillory a Shame, in such a Cause!

And the Design of that Shortest way with the Dissenters, was as Wicked as can be imagined, notwithstanding all the Fig-leaves he has sew'd before it. It was like that of the Rye-House-Plot before Mentioned, after they had Murther'd the King, to Lay it upon others, and Cause a General Massacre of them through the Kingdom. For what other End cou'd it be, to make the Dissenters believe, that the High-Church were for the The Shortest way of Cutting all their Throats; but to Prompt the Dissenters, for their own Preservation, to begin with us! If there was no Wicked Design in it, why did the Author deny it, and Abscond, till found out by the hand of Justice? Why did the Faction so Industiously spread it about, that it was Wrote by the High-Church? Which many Believ'd, and might to this Day, if the Government had not taken Pains to find out the Author. And now they Turn the Tables, and Laugh at us, and say, it was only a Piece of Wit! Tho' I remember well that before the Trick was Discover'd, they were Ready to Flie in our Faces, and call us Blood-thirsty and Diabolical Men; And that it wou'd never be well with the Nation, while one of us was left in it! And they did not spare to tell us so in Print, in a late Celebrated Piece of theirs, call'd The Danger of Priest-Craft to Religion and Government, &c. p. 6. They call all the High-Church so many

Anti-



*Anti-Christ's*. And p. 7. That they ought the least to be Tolerated. And ought never to be Endur'd in a well order'd State. The Observer wou'd not give the Poor depriv'd Episcopal Clergy in Scotland Time to Starve, but prays to the Devil, to Break their Necks. All their Pamphlets are stuffed with this Topick; from the First, to this Last of Moderation, which we have Consider'd, where those of the High-Church are Represented as Men not fit to Live upon the Face of the Earth, Men of Damnable Lusts, of No Principles, of the Grossest Immoralities, &c. I know not that ever there was so much Venom thrown at any sort of People, upon any Occasion! And all this under the Plea and Pretence of Moderation! And why all this? But because these are the Men that stand in the Gap, and hinder these Builders of Babel from Performing All that they have Imagin'd to do, both as to Church and State. Can any suppose that they wou'd be at such Indefatigable Pains, and Lay themselves out as they do, to Print and Re-Print their Pamphlets of Treason, to Propagate the Deposing Doctrine, at this Time especially, if they had no Manner of Use to make of it!

They Attack the People by all manner of means, in Prose and in Verse, tho' without Sense or Rhime. Fish are Caught with several Baites. There is just now come out, *The Fable of the Beasts and their Kings*. It looks like a Piece of De Foe's Poetry. And is of the same strain with the Horrid Anthems Sung at their Calves-head-Feasts, calling the People to Arms, and to shake off Monarchy. This tells these Beasts of the People, their Legion,

*The Fable  
of the  
Beasts and  
their King.*

You all must neither Tameness know nor fear;  
But with <sup>your</sup> Dreadful Host March on and Try,  
To live with Freedom, or else Bravely Die.

And that they might not mistake his meaning, he adds a nasty Imitation of a Scotch Song, which Inveighs particularly against the Race of the Stuarts, from K. James I. to the present Queen.

He calls K. Charles I. a *False Loon*, and says that it was his *Delilah*, that is, the *Queen*, who *Cut* his *Hair*, and then his *Hair*, that is, his *Throat*: But who were the *Philistines*? And if our *Queen* (whom God preserve) suffers her *Hair*, that is, her *Strength* to be *Cut off* (but that cannot be, unless they first, by means of whatever *Delilah*, Lull her *Asleep*, and *Perswade* her to put *Power* into the *Hands* of these *Philistines*) we shall have too much Cause to *Fear*, that she will not be long out of their *Fetters*. We see they are *Preparing* them for her! By the *Infinite Number* of these *Treasonable Pamphlets*, that every day fly abroad, like *Drops of Heat* before a *Thunder-shower*! And which always have *Preceded* their *Showers of Blood*! O *God*, *Divert* the *O-men*!

We are  
Threat-  
ened now  
with the  
House of  
Hanover.

The Dan-  
ger of  
Priest-  
Craft.

Among these, there is a *Strange Topick* set up in that of the *Danger of Priest Craft* before Quoted, to *Terrify* the *Queen* and *Parliament* from thinking of the *Bill* concerning *Occasional Confor-mity*, or *Excluding* the *Dissenters* from *Places of Power*; which this *Pamphlet* calls *Persecution*, and then goes on, p. 11. If they shou'd *Effect* this *Design*, they must *Resolve* either to *Maintain Persecution*, or to let it fall again. If they *resolve* to let it fall again, why, they will *Provoke* their *Enemies* to no *Purpose*, and *Render* themselves *ridiculous*. If they *Resolve* to carry it on they must, at the same time, *Determine* to *Break through* the *Act of Settlement*; because they know very well, that if the *House of HANOVER* shou'd come, they wou'd *Infallibly* deliver the *Nation* from so *Grievous* a *Burthen*, that is, as not to have the *Dissenters* in *Places of Power*.

I will not *Examine* how they come to *Know* the *Mind* of the *House of Hanover*, and as they *Pretend*, *Infalibly*! For I am apt to think, They are more *Bold* than *Welcome*: But it is a *Gross Reflection* upon that *Illustrious House*, (at least as to *Englana*) to *Represent* them as on the *Dissenters* side against the *Church*. And to *Threaten* the *Church* with them! And that if the *Queen* and *Parliament* should *Pass* the *Bill* against *Occasional Conformity*, the *House of Hanover* wou'd *Infalibly* *Reverse All*, and set up the *Dissenters* again. I do not believe they have any *Thanks* from that *Illustrious House* for such

Com-

*Complements* as these. I only set it down, to shew their Intolerable Boldness; and their Love (shall I call it!) to the present Establishment, both in Church and State. And what Views and Expectations they have, when they can get Rid of it. Whether this will Terrify the Parliament (as they Expect) or Rather Prompt them to bring in again the Bill concerning Occasional Conformity, I leave it to their Wisdom to Determine.

The Faction in England and in Scotland are but Two Parts of the same Body (I wish the Episcopal Church thought themselves so.) And they have ever gone Hand in Hand, in their Promoting of their Common Cause, as in the Rebellion of Forty One. In the several Plots and Insurrections against King Charles II. Particularly that of the Rye-House, as is most Remarkable in the History of it. In the Invasion of Monmouth in England, and of Argyle in Scotland, at the same time, &c.

The Behaviour of the Faction in Scotland to her Majesty since her Accession to the Throne.

Therefore it wou'd be amiss, in this our Present Enquiry, not to look into the Behaviour of the Faction in Scotland, as well as in England. And the Rather, because those in Scotland, are Generally put in the Front of the Battle, to Begin there, what is design'd to be Prosecuted in England. And if they fail, it is easier made up, and Hush'd by the Interest of the Faction in England; and time given them to Rally, and Begin again, till their Dear Brethren in England, after having Screen'd them, till they are Ready; shall appear Openly on their behalf, as they did in Forty One. To which time from the year 1637, the Faction in Scotland had been Growling: and Raising Mobbs now and then, and Clamoring for the same things, which they afterwards were Invited to bring into England.

Her present Majesty was no sooner upon the Throne, than she took Care to Please the Presbyterians in Scotland, if Possible! She stay'd not to be Ask'd by them, but of her self Gave them her Royal Assurance to Preserve and Maintain to them, their Presbyterian Government, which had been Established in the Last Reign. But withall she said that the Episcopal Clergy and those of their Perswasion shou'd not be downright Persecuted, but have a Sufferance at least (as the Jews have with us) tho'

not



not a *Toleration* for the Exercise of their *Religion*. To which End, she wrote a *Letter* to the *Privy-Council* there, that was Publish'd in our *Prints*; wherein she Renew'd her Assurances of Supporting the *Presbyterian Government*, in their *Superiour and Inferiour Judicatures*, such as, *Sessions, Presbyteries, Synods, and General Assemblies, &c.* And calls the *Episcopal Church*, by the Name of *Dissenters*; and as such, desires only that they might have *Liberty of Conscience*, they Demeaning themselves *Dutifully and Peaceably* as to the *Government*. What effect this had with these *Loyal and Moderate Men*, you will see in the Annex'd Account of it, *Num. 3.* That they have begun to make the same Returns to her Majesty, for all her *Grace and Favours* to them, which they made to her *Royal Grand-Father*, for his consenting to Establish their *Presbyterian Government* there, in Hopes to *Pacify* them: But they were not *Pacify'd*, till they had brought it likewise into *England*. It is a sufficient *Quarrel* with them, that *Episcopacy* is left in *England*.

Therefore the 20th of last *May*, 1703. A Party of them, to the Number of about *Seven Hundred*, met in *Arms* (the *Parliament* then sitting) at a *Town Call'd Cairntable*, and thence sent a *Detachment* of about *Four score* of their Number to a *Neighbouring Royal Burrough* call'd *Sanguhair* (belonging to his Grace the *Lord Duke of Queensberry*) where coming to the *Market-Cross*, and having first Sung the 48th, and the 50th *Psalms*, concerning *God's Coming to Judge the Wicked*, they Affixed upon the *Cross* the *Declaration* hereunto Annexed, *Num. 2.* wherein, having Renew'd their *Covenant* for the *Extirpation* of *Episcopacy*, they Renounce, in *Express words*, *Ann Princess of Denmark* from being their *Queen*, because she had Promis'd to *Maintain Episcopacy* in *England, &c.* And having spent the remainder of the *Day* in *Singing Psalms, Praying, Expounding, &c.* they Return'd without any *Molestation* or further *Enquiry*. The same *Declaration* was, as I am told, Fix'd upon the *Market-Cross* of *Dumfriesshire* another *Royal Burrough*; and was order'd to be Dispers'd over the whole *Nation*, in the Name of all the *True Presbyterians* in *Scotland*.

This

This has been so far *Hush'd* up by the Management of the *Faction* (like the *Massacre of Glencoe*) that I believe it will be *News* to Many in *England*. It is *Render'd* as a thing of no *Consequence*. Tho' far Superior to the *Mobb* of *Women* at *Edinburgh* in the year 1637; which was thus Represented to *K. Char. I.* by the *Managers*, who, having Perswaded him to take no Notice, soon after Rais'd the whole *Nation* about his *Ears*.

Had a Like Number of the Oppress'd *Episcopal* Party in *Scotland*, or any where Else, done the least of this Sort. I leave it to the Reader to Judge, whether, the *Faction* wou'd not have Endeavour'd, that they shou'd not have come off at this Swimming rate!

And now, if any *Sharpness* or *Severity* has Escap'd me in the foregoing Sheets, I must Submit it to the Reader.

As to any  
Sharp Ex-  
pressions  
in this Pa-  
per.

1. Whether it was more than the *Cause* Requir'd, and the *Imminent Danger* which now Threatens our *Church*, and whole *Constitution*, by the Restless Endeavours of these *Enemies* to Both? And to Awaken some Men, who are in a Deep Sleep of *Security*; and think of Nothing but to Put off the *Evil Day*, but not how to Prevent it!

2. Whether any Air of *Sharpness* that is in this Paper, bears the least Proportion to that *Billings-gate* and *Furious Spite*, with which all we of the *High-Church* are Treated, in this same Book of *Moderation*, in the *Devoirs* of the *French Ministers* in *Holland*, in our weekly *Observers*, and in all their *Pamphlets*? So that if I had Wrote more after their Copy, they cou'd have had no Reason to Complain of an *Imitation* of Themselves!

But there is one *Provocation* I have given them, I confess is a Great One, and which they have not Return'd to us, that is, I have Prov'd what I say of them. Whereas their *Invectives* against us are Meer *Slander*, without *Truth*, or in most Cases, even *Probability*!

The Deists,  
Socinians,  
and De-  
bauchees  
in this  
Confede-  
racy, with  
the Mode-  
rate Men,  
War against the  
Church.

Let me here Observe, That the Cry of these Men of *Moderation* against the *Church*, is Carry'd on by the *Deists*, *Socinians*, and all our *Libertines*, who make use of their *Artillery*; And Wage

War

War with the Church, and all Instituted Religion, upon their very Principles; of not being Ty'd to any Church or Communion, but may Change them, as a Man do's his Lawyer or Physician, at meer Will and Pleasure: That there is nothing Essential in Church-Government, or any Authority of Divine Appointment, in her Governors: That she is no otherwise a Society, than as the People please to make her; but only a Set of such and such Opinions, which are Free, without Hazard, for Every Man to take up, or Lay down, as he Pleases. This is the Foundation of Occasional Conformity, and what is now Call'd Moderation. And from hence, they Rightly Argue the no Necessity of any Conformity or Communion at all, further than to keep our selves safe at the Hands of the Law. And from No Church and No Communion, No Priesthood, and No Altar, they Inferred No Sacraments, and No Religion, which Words, they tell us Plainly they wou'd have taken out of the way, as is before Quoted.

No Reformation  
without  
Change of  
Principles

And there is no Returning from this, or any Mans Reformation to be Believ'd, either as to Church or State, without Changing and Disowning his former Principles. The same Principles always make the same Men. Therefore they that hold the Principles of Forty One, are to be Reckon'd still in the same Class with those of that Time. And there is no Curing of Occasional Conformity, and all its Consequences before Mention'd, even to the Inferring of No Church, and No Religion at all, without first Settling the True Notion of the Church, and the Priesthood, as Instituted by Christ, and Practis'd in the Church in all Ages of Christianity Since. Without this, all must be Thrown Loose, even to the Hearts-desire of the Socinians, and the very Deists! And let Men make what Noise, they Please with their Sanctity and Moderation, while they Continue to Despise and Trample upon Church-Authority, which God has made the Pillar and Ground of the Truth, they are but Wolves in whatever Sheeps or Shepherds Cloathing! For without the Belief of a Divine Authority Lodg'd in the Character of Bishops and of Kings, it is Impossible for any to be a Sound Church-Man, or a Loyal Subject. Such are not, they Cannot



Cannot, be Faithful upon a *Principle*; but meerly to serve their own *Turns*. And the Pretence of *Publick Good*, which *Factions* and *Designing Rebels* set up, to Over-turn *Civil Governments*, is of a Piece, and Proceeds from the same *Spring* with that *Enthusiasm*, and *Pride of Holyness*, which Transports some Men to *Despise* the *Authority* of the *Church*, and *Depreciate* the *Outward Institutions* of *Religion*, which God has Appointed as *Means of Grace*, and for our Attainment of the *Inward* and *Spiritual Influences* of His *Holy Spirit*. Which these Men thinking they have Gain'd by a *Shorter* way, fill themselves with a *Proud Humility*, and Mount into a *Sphere* above *Ordinances*, or any *Authority* Exercis'd by *Man*! And while they are in the very *Pride* and *Rebellion* of *Lucifer*, who wou'd not keep his *First Principality*, wherein God had Plac'd him, but aspir'd *Higher*, and now turns himself into an *Angel of Light*; they are by him deluded to Believe themselves *Holy* and *Humble Men of Heart*, in their *Contempt* of *GOD's Institution*; as *Korah*, pleaded for himself and Company, that *they were all Holy*; and for that Reason, ought not to be Subject to *Aaron*!

And now I End, as I began, with the near *Resemblance* of *Vertues* and *Vices*, tho' there is the *Greatest Opposition* in their *Natures*. This *Enthusiasm*, which is the *Excess* of *Pride*, Recommends its self to many *Well-Inclin'd* and Religiously Dispos'd People under the Notion of *Abstraction* from the *World*, of *Humility* and *Self-Denyal*! For what greater *Exaltation* of ones self can be Imagin'd, and indeed *Rebellion* against God, than to think my self Exempted, upon the Account of my own *Holyness*, from those *Institutions* which God has Appointed, and from that *Authority* which, He has *Ordained* among Men, and by whose Hands he do's *Dispence* his *Blessings* to Us! What greater *Delusion*, than to think, that we can Contrive a *Shorter* and a *Surer* way to *Heaven*, than that which he has *Commanded*! Not to be Contented with that *Station* in which he has Plac'd us, but to Raise our selves above that *Order* by which he Governs the *World*! To *Despise Dominion*, and speak Evil of *Dignities*, which is Mark'd by the

M

Apostle

Enthusiasm at the Bottom.

*Apostle* as a Sign of *Reprobation*! It is no less than the *Assuming* the *Power* of *God* to our selves! To *Usurp* his *Throne*, and as far as in us lyes, to take the *Government* of the *World* out of *his* Hands! All this is the Effect of *Enthusiasm*. And it Extends its self both to *Church* and *State*. A *Whigg* is a *State-Enthusiast*, as a *Dissenter* is an *Ecclesiastical*. They will be Ty'd to no *Rules* or *Government*, but of their own Framing, and Alterable at their Pleasure. They have said, *We* are *Gods*, and who are *Lords*, over *Us*! Hence they will not be Obligated to any *Church* or *Communion*. And this is the true Ground of *Occasional Conformity*. And of all the *Looseness* and *Wickedness* of the Age; to have no *Principles*, but guided Wholly by our own *Humour* or *Fancy*, which is properly *Enthusiasm*. In the *Disguise* of which *Satan* has done more *Mischief* to the *Church* of *Christ*, I may venture to say, than by the open *Assaults* of *Atheists*, *Deists*, and even the *Heathen Persecutions*, as the *History* of the *Church* in all *Ages* will make Good upon the Comparison. Most of the *Heresies* and *Schisms* which have *Disturb'd* and *Divided* the *Church*, have come from this *Fountain*, And they Generally began with setting a Low Esteem upon *Outward Ordinances*. The difference betwixt an *Atheist* and an *Enthusiast* is this, an *Atheist* thinks nothing unlawfully, as believing no *God* to Judge him. But he is not Zealous to Propagate this Notion, because his Principle is not to Suffer, all his Hopes being in this *Life*; And in the next place, tho' he be under no Obligation of *Conscience* to other Men, yet he would have them Ty'd to him, for his Greater *Security*. On the other hand, an *Enthusiast* thinks every thing that comes into his Head, not only *Lawful*, but the *Inspiration* of *God*; and as such is Prompted with a *Fiery Zeal* to Propagate it, with the Hazard of his *Life*, the overturning of *Governments*, and *Embroyling* of the *World*!

Indeed when a Man is once fully Possess'd with this Spirit, which works upon the *Imagination*, his *Reason* is wholly Clouded; his *Discourses* are *Inconsistent*, he has but one thing

at

at a time, in his *View*, which is his Present *Impulse*; and as that Alters he Pursues the Quite *Contrary*, with the same *Ve-  
hement*, not knowing or Reflecting that it is *Opposite* to his *Former*. Therefore he can have no settl'd *Principle*. And there is no *Hold* to be taken of him. He *Argues* like our *Author* of *Moderation*. He is all *Harangue* and *Flights*! But *Furious* withal, and cannot keep his *Temper*, when he speaks of his *Opposers*, but Treats them with the utmost *Contempt* and *Spite*, while he is Perswading them to *Moderation*! And to Compleat his *Character*, he do's not know it ( perhaps ) while he is doing it! And now I think it is Time to Leave him.

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F I N I S.



at a time, in his View, which is his Present Intention; and as  
the Affairs he follows the Court, with the same  
not knowing or reflecting that it is Opposite to his  
Interest, I should be as good as blind. And  
it is no way to be taken off him. He is the one  
of the Court. He is all day long and night long  
in the world, and cannot keep his eyes, which he looks  
at the Court, but there is no one with the Court  
and he is doing it. And now I think it is time to  
leave him.

F I W I S

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APPENDIX.

Numb. I.

*An ACT brought in for Toleration.*

**H**ER Majesty being desirous to give a just Ease to all Her Protestant Subjects in the exercise of their Religion, and religious Worship, doth with Advice and Consent of the Estates of Parliament, *Statute, Enact, and Ordain*, That from henceforth, it shall be lawful for all her Protestant Subjects to assemble and meet together, with their respective Ministers, for Divine Worship in any Houses they shall think fit to appoint for these Religious Exercises in all Towns and Paroches of this Kingdom, without any Lett, Molestation, or Impediment whatsoever; Certifying, all such as presume to Molest or Disturb the said Preachers in the full Exercise of their ministerial Function, at these Religious Assemblies, or the Persons so assembled for Divine Worship, that they shall be punished as Disturbers of the publick Peace of the Kingdom, according to Law, by Her Majesties privy Council, or other Judges Competent. And in case any Preachers in these Meetings, or Meeting-Houses, shall preach any seditious Doctrine tending to Disloyalty, or to the alienating of the Affections and Duty of the Subjects from Her Majesties Person or Authority, or to the disturbance of the publick Peace, they shall be Exemplarily punished by the privy Council, according to Law, and to the demerit of their Crimes and Offences. And ordains this Toleration hereby granted to have its full Force and Effect from the Day and Date of these Presents. And that notwithstanding any former Acts of Parliament, which from henceforth shall make no derogation from the Force of this present Indulgence and Toleration: And appoints all Judges to discern accordingly.

B

Unto

*Unto his Grace, Her Majesties High Commissioner, and  
the most Honourable Estates of Parliament; the  
humble REPRESENTATION of the  
Commission of the late General Assembly*

*Sheweth,*

**T**HAT being instructed by the late general Assembly, to advert unto the Interest of the Church on every occasion: And that the Church do not suffer or sustain any prejudice which belongs to us to prevent, as we will be answerable to the next general Assembly; and for this end to meet when the Parliament sits, and to apply thereto as there should be occasion, and being informed of a motion to be made in open Parliament, for granting Toleration to these of the Episcopal Perswasion; we find our selves bound in Conscience and in Duty both to this Church and Nation, and likewise to our Constituents in all humility to represent to your Grace, and to the Honourable Estates, That there can be no just ground to desire or grant such a Toleration, seeing there was never in any Nation a Toleration allowed, where there was no pretence of Conscience against joynt Communion; and here the People have no scruple in their Conscience against Communion in Worship with the legally established Church, and did generally wait on the publick Worship, where they were not restrained by their Masters, till by the practising of some Persons they have in some Places divided of late, neither can the Ministers of the Prelatical way, pretend Conscience against joynt Communion in Worship with us, there being no sinful Condition of Communion required of them, and it being their constant and known Principle, That difference of Opinion anent Church Government, is no sufficient Reason for Separation in Worship, and to grant a Toleration to that Party in the present Circumstances of this Church and Nation must unavoidably shake the Foundation of our present happy Constitution, overthrow these Laws upon which it is settled, needlessly disturb that Peace and Tranquility which the Nation hath enjoyed since the late Revolution, disquiet the Minds of her Majesties best Subjects, increase Animosities, Confusions, Discords and Tumults, weaken and enervate Discipline, open a Door both to uncurbed Vice, and to Popery, as well, as other Errors, propagate and Cherish Disaffection to the civil Government, and bring the Nation under the danger of falling back into the same or worse Miseries and Mischiefs under which it groaned, and from which it hath been mercifully delivered. All which is so apparent, that

we



we need not insist thereupon, to so August and Judicious an Assembly, since the known Principles and Practices of the Party for whom this Toleration is sought, and the infringement that would be made upon the Nation's claim of Right, and instrument of Government thereby, doth sufficiently demonstrate the same.

We do therefore, most humbly beseech, yea we are bold in the Lord, and in the Name of the Church of GOD in this Land, earnestly to obtest your Grace, and the most Honourable Estates, That no such Motion of any legal Toleration, to these of the Prelatical Principles may be entertained by the Parliament, being perswaded, that in the present Case and Circumstances of this Church and Nation, to enact a Toleration for those of that way (which GOD in his infinite Mercy avert) would be to establish *Iniquity by a Law*, and would bring upon the Promoters thereof, and upon their Families, the dreadful Guilt of all those Sins and pernicious Effects both of Church and State, that may ensue thereupon, from which, that GOD may preserve all the Honourable Members of this High Court of Parliament, shall be our most sincere and fervent Prayer.

Signed in Name, and at the appointment of the said Commission of the General Assembly, *Sic subscribitur*, George Meldrum *Moder.*

*To the King's most Excellent Majesty, King James the 7th.  
The humble Address of the Presbyterian Ministers of  
His Majesties Kingdom of Scotland.*

WE your Majesties most Loyal Subjects, the Ministers of the Presbyterian Perswasion, in your antient Kingdom of Scotland, from the due Sense we have of your Majesty's gracious and surprizing Favour, in not only putting a Stop to our long sad Sufferings for Non-conformity, but granting the Liberty of the publick and peaceable Exercise of our Ministerial Function without any hazard: As we bless the great God who hath put this in your Royal Heart; we do withal find our selves bound in Duty to offer our most humble and hearty thanks to your sacred Majesty, the Favour bestowed being to us, and all the People of our Perswasion, valuable above all our earthly Comforts, specially since we have ground from your Majesty to believe, that our Loyalty is not to be questioned upon account of our being Presbyterians, who as we have amidst all former Temptations endeavoured, so we are firmly resolved still to preserve an entire Loyalty in our Doctrine and Practice (consonant to our known Principles, which according to the Holy Scriptures are contained in the Confession of Faith generally owned by Presbyterians

terians in all your Majesty's Dominions) and by the help of God so to demean our selves, as your Majesty may find cause rather to enlarge than to diminish your Favours towards us; throughly perswading our selves from your Majesty's Justice and Goodness, that if we shall at any time be otherwise represented, your Majesty will not give Credit to such information untill you have due cognition thereof. And humbly beseeching that these who promote any disloyal Principles and Practices, (as we disown them) may be looked upon as none of ours, whatsoever Name they assume to themselves. May it please your most Excellent Majesty, graciously to accept of this our most humble Address as proceeding from the plainness and sincerity of Loyal and Thankful Hearts, which engaged by your Royal Favour, to continue our fervent Prayers to the King of Kings, for Divine Illumination and Conduct, with all other Blessings, Spiritual and Temporal, ever to attend your Royal Person and Government, which is the greatest Duty can be rendered to your Majesty, by

Your Majesties most Humble, most Faithful, and most Obedient Subjects.

Dated at Edinburgh, July 21, 1687.

Subscribed in our Names, and in the Name of the rest of our Brethren of our Perswasion, at their desire.

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**Numb. II.**

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*The Apologetick Declaration, and Admonitory Vindication of a poor wasted, misrepresented Remnant of the Anti-Popish, Anti-Prelatick, Anti-Erastian, Anti-Sectarian, True Presbyterian Church of Christ in Scotland, united together in a general Correspondence.*

**I**T certainly is, and ought to be, matter of great Lamentation, that these, once so famous, covenanted Nations, have so far degenerated into the Plant of a strange Vine of a long time, and are yet still going on forward in the same Courses, from evil to worse, notwithstanding of the Lord's trying to reclaim, sometimes by Strokes, sometimes by Deliverances, which have been so far from taking effect, that we have still grown worse; so that the poor Remnant has that sad Song to sing, (even in a covenanted Nation) which David had, when by Persecution banished from the Church, *Woe is me that I dwell in Mesech, and sojourn in Kedar's Tents.* This with many sad Snares and Temptations we are like to be

trifled

trifled with, and that we may in this declining Time, when we, and all the Nation, ought to be at a stand ; God's Glory, the advancing and flourishing of his Son's Kingdom, being our chiefest End and Design, and to which we desire (through Grace) to level all our Actions according to the holy and sweet Scriptures of Truth in the *Old and New Testaments, Confession of Faith, Catechisms, Larger and Shorter, Covenants, National and Solemn Leagues, Directory for Worship, Acknowledgment of Sins, and Engagement to Duties* ; finding by these, a necessity laid upon us, is the Ground and Reason of our appearance in publick at this time ; and we should be unfaithful in our Day and Generation, though weak and mean, although we have in our former *Sermons and Declarations* disowned the tyrannical and unlawful Powers of the late *Tyrants* : And in like manner, having in our two last *Declarations*, emitted at *Sanquair, Aug. 1692, and Nov. 1695*, declined the late unlawful Magistrates in their Proceedings, which we have homologate.

The three Nations, and this in particular, were once famous for Union with God, and together in the Defence of the Holy Scriptures of Truth, *Confession of Faith, and Catechisms*, and that by double Tyes, *National and Solemn League*, which was the once famous *Test* of both *Prince and People* ; and this we have handed down from our faithful Ancestors, by a Noble Cloud of faithful Witnesses, who thought it their Honour and Advantage, and found so much sweetness and satisfaction in their Master's Service, that they would not take the opportunity of their falsely pretended Years of Liberty, but would nail their Ears to their Master's Door-Posts, to be his Servants for ever, by their so oft renewing of the same. Therefore, we finding the like, esteem our selves obliged also so to do, and to declare to the World, That we cannot own Princess *ANN* as our lawful, chosen, covenanted Princess, such as we ought to have, nor can have no *Prince* or *Princess*, but a *Covenanted* one ; and such as will not accept of the Qualifications of a *Covenanted Subject* with God, shall never (through Grace) be chosen, owned, or subjected to as a *Prince* by us ; in regard that She hath sworn to maintain *Prelacy* in a neighbouring covenanted Nation, and also giving Encouragement to the same in *Scotland*, by Her Letters to the Council ; and in regard of Her Indicting and Dissolving *Assemblies* at Her Pleasure, as Her Predecessor *William* did, which is to be seen in Her Eclamation, *Feb. 18. 1703.* and also Her involving the Land further in Perjury, by Her imposing illimited *Oaths* of *Allegiance* and *Assurance*, and setting up in Places of Power and Trust, such *wile* Men as may most conduce for the carrying on of Her *wicked* Designs. All which, we do hereby declare and protest against, as contrary to the Word of God, and our *Covenanted Work of Reformation*.

Likewise



Likewise we do declare and protest against the Unfaithfulness of this Nation, for their receiving and setting-up the aforesaid Princess *ANN* as *Queen* over these *Covenanted Lands*, by their Act recognizing Her Majesties just Title and Authority, *June 12. 1702.* Ah! How sad is it, when those that should be the grand Trustees of the Kingdom, to whom it belongs, in such a Case, to secure the *Civil and Spiritual Interests* thereof, are so premitted, that many of the Members of *Parliament* are made up of *Pensioners*, and *Corrupt Men*, such, as the Word of God, and laudable Laws of the Nation doth exclude, *Exod. 18. 21. 2 Sam. 23. 2, 3. Rom. 13. 3. Parl. 2d. Char. 2d. Seff. 2d. Act. 26.* for keeping of *Judicatories*, and *Places of Trust* free of *Corruption*, *Feb. 17. 1649.* Which is as followeth,

*The Estates of Parliament taking into Consideration, that the Lord our God requires that such as bears Charge among his People, should be able Men fearing God, and hating Covetousness, and dealing Truth; and that many of the Evils of Sin and Punishment, under which the Land groans, have come to pass, because hitherto they have not been sufficiently provided and cared for; and being sensible of the great Obligation that lies upon them by the National Covenant, and by the Solemn League and Covenant, and by the manifold Deliverances and Mercies from God, and by the solemn Engagements to Duties, to advance Religion and Righteousness in the Land, to fill Places of Power and Trust, with Men of approved Fidelity or Integrity, and of a blameless and Christian Conversation, and being convinced in their Consciences, there cannot be a more effectual Way for bearing down of Malignants, and suppressing of Profanity, Iniquity, and Ungodliness, and rendering all the Laws already made, or hereafter to be made forcible and effectual for the Honour of God, the Advancement of Religion and Righteousness, the Good of the Leidges, than that all the Judicatories of the Kingdom consist of, and Places of Power and publick Trust, be filled with able and honest Men, do therefore Statute and Ordain, That no Person that is Malignant and Disaffected to the present Work of Reformation and Covenants, and such as against whom there is just Cause of Exception, or just Ground of Jealousy, because of their Disaffection, or any other Person given to Drunkenness, Swearing, Uncleanness, or any other scandalous Offence, shall hereafter be chosen Judge, or any Officer of State, or Magistrate, or Councillor in Burghs, Clerks, or Deacons of Craft, or any Officer of any Army belonging to this Kingdom, or employed in any Place of Power and Trust in this Kingdom, shall not only be able Men, but also shall be Men of known Affection to, and of approved Fidelity and Integrity in the Cause of God, and of a blameless Christian Conversation.*

And also we must declare for the Vindication of our selves, and undeceiving of our neighbour Nations, That since they despise the Union

whereby

whereby we were once acceptable to God, and glorious to the World, we protest and reſiſte againſt any other *Union* (not founded upon that *Bſſis*) with them; and to inform them, that it is our fears, that their driving at any other, will be but a *Confederacy* againſt God, and bring Ruin upon us all. And we muſt for our own *Vindication* declare, That how mean ſo ever, and deſpicable we may be thought, yet having our antient *Laws* upon our ſide, both of Church and State, to which the Nations were ſolemnly ſworn, that we muſt look upon our ſelves as thoſe who are endeavouring to ſhew themſelves the Trueſt and moſt *Loyal Subjects* of the Nation: For albeit the greateſt Part of the Nation ſhould make defection, and break the Rules of Government, both of Church and State, yet the ſmaller Part adhering thereto, beſt deſerves the Name. And it was never found, that Treachery to God and their Country eſcaped Punishment, and Faithfulneſs loſt its Reward: *Verily there is a Reward for the Righteous: Verily he is a God that judgeth in the Earth.* Take but a look of our former Acts of Parliament reſcinded at Charles II. d. his home coming, by that, and the pretended Parliament ſince, and you will find the Covenants made the *Coronation Oath*, as well as the other, and they make the *Oath of Allegiance* too; obliging King and People each to other, and both to God, by a more ſacred and Holy Tye than any illimited Oath, without reſerve, can do, ſee Act 15. Parl. 2d. Char. II. d. Feb. 7th. 1649. Anent ſecuring of the Covenants, Religion, and Peace of the Kingdom, &c. wherein they do Enact, Ordain, and Declare, That before the King's Ma- jeſty, who now is, or any of his Succeſſors, ſhall be admitted to the Exerciſe of his Royal Power, he ſhall by and attour the aforeſaid Oath of Coronation, aſſure and declare by his ſolemn Oath under his Hand and Seal, his allowance of the Covenant, and of the Solemn League and Covenant, and his Obligation to proſecute the Ends thereof in his Station and Calling, and that he ſhall for himſelf and Succeſ- ſors, conſent and agree to the Acts, fully eſtabliſhing Presbyterian Government, Directory for Worſhip, Confeſſion of Faith, and Catechiſms, as they are approved by the General Aſſembly of the Kirk and Parliament of this King- dom, in all his Maſteſty's Dominions. And Act 5. Parl. 2d. Char. 1ſt. Concerning the Covenant, June 11. 1640, wherein they Ordain and Com- mand the Confeſſion and Covenants to be ſubſcribed by all his Maſteſty's Sub- jects, of all Ranks and Qualities whatſomever, under all Civil Pains, &c. And alſo Ordains the ſame Covenant to be preſented at the Entry of every Parliament, before they proceed to any other Act: That the ſame be publickly read, and ſworn by all the Members of Parliament claiming Voice therein, otherwiſe, the Refuſers to ſubſcribe and ſwear the ſame, ſhall have no Voice nor Place in Par- liament. And ſick-like Ordains all Judges, Magiſtrates, or other Officers, of whatſomever Rank or Quality, and Miniſters, at their Entry, to ſwear and ſubſcribe the ſame Covenant, &c. Which Acts, if they had been kept, as they were materially ſworn to, would have kept Places of Power and

Trust,

Trust, both High and Low, Civil, Ecclesiastick, and Military, from being filled with Persons of corrupt Principles and Practices, as they too long have been, and have supplied them with those according to the Standard of God's Word, whereby Religion, Liberty, and Property, could have been better preserved intire at home, and we would have been kept from any unlawful *Anti-Christian Confederacies* abroad, the shame of our once otherways *Covenanted Nation*. And as by that Breach our State hath been debauched of a long time, so our Church hath not wanted its share, by being supplied by the Ordinances of Men, with Men of corrupt Principles of a long time, and yet continues sadly to be so, to our great Grief, and spiritual Detriment and Loss to the whole Nation: For they being Ministers of Men, and illimitedly sworn to Men, cannot have ground and expectation from God, to profit the People, having acted so far contrary to the Word of God, *Jer. 23. 22. Rom. 6. 16.* and to their own sworn Principles, which they are now ashamed of, instead of glorying in. Ah! how lamentable is this, that Ministers should be with the first, and exemplary in prompting one another to, and involving the Land deeper in Defection?

Therefore we protest and declare against all such Unfaithfulness in *Ministers* and *Magistrates*, and refuse to own or concur in any thing we know will strengthen or encourage them in paying them  
 \* Tythes. \* *Tiends, Taxes*, or Impositions, in their several Places and Stations, whilst suffering *Christ's Crown, Rights*, and his Churches Priviledges to be so inhanced, and so chopping and changing his Ordinances formerly, and now the Order, as if they were arbitrary; contrary both to Scripture, *Mal. 2. 8. Isa. 24. 5. Col. 1. 18. Eph. 1. 22.* &c. and our former Noble Constitutions, their faithful *Parliaments* and *Assemblies*, all which have been owned and countenanced by God in our purer Times, and witnessed and testified for, both on Scaffolds and *Fields* at home, and Seas and Plantations abroad, and by our foresaid *Declarations*, which we here count our selves obliged to own, being by *Covenants* obliged thereto.

But that we be not mistaken, we do hereby declare our hearty Invitation to our *Covenanted Brethren*, of all Ranks, both in this Land, and in our *Neighbouring Covenanted Kingdoms*, to abandon their former and present Courses of *Defection*, we being not willing or desirous to rake further into these Ashes, wishing rather the Fire were extinguished, and the just Grounds of our Exceptions removed, and that they would put to their helping Hand to the Work of God, his *Cause*, and his *Covenants*, that is now trampled upon, and buried by great and small, *Ministers* and others. We exhort and beseech them, in the Bowels of our Lord *Jesus Christ*, that now, after the loss of the opportunity of so many Years, they would, in their Places and Stations, not be slack-handed in giving a Testimony of *Christ*,  
 faithfully



faithfully against all *Usurpations* upon our Lord's *Crown-Rights*; and *Encroachments* upon his Church's Privileges, both of old and of late. And likewise that they disown the reception of any such whose Principles and Practices are repugnant to the *Covenanted* Principle of the Church of Scotland, and Vows to the most High God: And remember ye are bound by *Covenants*, to the utmost of your Power, with your *Lives, Lands, and Estates*, to maintain and defend the whole *Covenanted Work of Reformation*, against all *whatsoever*. Ought ye not then to endeavour to repair the House of the Lord, that lies so long desolate; and let it be seen, that you state your selves rightly, and your former Debatings for your own Ends and Interests be laid aside, and that it is only for the Lord's Interest (not your own) that ye are striving for: Otherways, if ye will not after all this appear for *Christ* and his Cause, we cannot look upon you as Friends, but Foes, notwithstanding of your flattering fairing Pretences. Only we desire to exoner our Consciences, to put you yet in mind of what you may and ought to know ye are engaged to, if so be the Lord would stir up or awaken any in his Mercy, before Judgment come on altogether. Among the many Warnings ye have gotten, both by the Lord's Dispensations, and the Testimonies that have been given by the faithful Witnesses of old, and of late in these declining Times, as they are to be seen by any who are desirous to search for them, both by Martyrs, and faithful Contenders: All these contained in our *Informitory Vindication and Testimony* against the *Tolleration*, given in by Mr. James Renwick, Jan. 17. 1688. All which Testimonies we own and approve of. And likewise we declare our close and firm Adherence to the whole of our *Covenanted* Reformation, for we love the Laws of our Father, and the Ordinances of our Mother, the once Famous Church of Scotland. This we thought fit to declare in this Juncture, for the Vindication of Truth, and the Exhoneration of our Consciences, and to testify to all Parties where we stand, and resolve to sit our Stand, through the Lord's Grace.

Therefore in order to the Publication hereof, we appoint and ordain, That ye our Emissaries, pass upon the 21 of May, 1703, unto the Market-Cross of Sanquair, and there by open Proclamation, make Intimation of this our Declaration, leaving Copies of the same affixed upon the said Market-Cross, and other patent Places of the Kingdom.

Given at Cairn table, upon the 20th Day of May, 1703 Years.

Let King JESUS Reign, and all his Enemies be scattered.

*This Declaration was first read Publickly, at the Market-Cross, of Sanquhair, (which is a Royal-Borough belonging to the Duke of Queensbury) then affixed on the same, by about 80 Persons, sent from a greater Number, at a neighbouring Town, of about 700 in Arms. They spent the greatest part of the Day, in Praying, Singing of Psalms, and Expounding, before and after they Read and Affix'd the Declaration. The Psalms they most Sung, were the 48. and the 50th Psalms, of God's coming to Judgment to destroy his Enemies.*

*It was order'd to be affix'd to all the Market-Crosses in the Kingdom.*

*The Confederation, to which the Presbyterian Synod of Angus and Mearns Subscrib'd, at their meeting in Dundee day of Oct. last, 1703.*

**W**E Underscribers, Ministers of the Gospel, and Probationers, within the Synod of *Angus and Mearns*, avouch and profess the Divine Right of *Presbyterian* Government, by the Parity of Preaching and Ruling Elders in their distinct Orders, different from, and independent upon Secular Power, or Temporal Princes, and in an orderly Subordination of Inferiour to Superiour Judicatories, according to the Receiv'd Principles, and Known Practice of this Church, and faithfully promise, through Grace, to defend the same, and adhere thereto all the Days of our Life.

### *Rumb. III.*

*Some Account of the Treatment which the Episcopal Clergy and People in Scotland have met with from the Presbyterian Government there, since Her Majesty's Accession to the Crown. In a Letter from a Gentleman at Glasgow in Scotland, to his Friend in London, bearing Date, Oct. 25. 1703.*

**S I R,**

**I** Am sorry I cannot confirm to you the Satisfaction you express in yours of the 7th Instant, that we of the *Episcopal Communion* here, have enjoyed greater *Ease and Liberty*, as to the Exercise of our Religion, since Her Majesty's happy Accession to the Crown, than we had before; especially since Her Gracious Letters to our Privy-Council in our

Favour;

Favour; which you told me was published in your *Prints* there; and which you said, you could not doubt, wou'd produce the desir'd Effect. And you had reason so to expect. But, alas! Sir, you are not acquainted with the Spirit of *Presbytery*; which ever grows more *Insolent*, the more Power it obtains: And will never be satisfy'd, till it has crush'd its Opposers into an impossibility of attempting any thing against it. Which thinking they had gain'd, as they had in a very great measure, after their Establishment in the last Reign; and seeing no Enemy, but what was perfectly under their Feet, they began to abate of their former Rigour, and we had, tho' no *Toleration*, yet such a sort of *Connivance*, that we kept our private religious Meetings, without much Disturbance, except now and then, to shew us, that we were in their Power.

But no sooner was Her Majesty upon the Throne, but they conceived new *Apprehensions* and *Jealousies*; and all Her Majesty's gracious Assurances to them, of preserving and continuing their *Presbyterian* Constitution, made no Impression at all upon them. And her Letter to the *Privy-Council* in our Favour, encreas'd their *Rage* against us; and we have said the worse for it ever since: As you will see in a few Instances I here set down, of what has come to my knowledge; and you may well suppose that there are many more through the Kingdom.

But let me first tell you the Order in which they proceeded. The next meeting of their *Provincial Synods*, after Her Majesty came to the Crown, which was within a few Months after, they Fram'd new *Associations* and *Covenants*, for the Extirpation of *Episcopacy*, &c. to which they Engage their *Lives* and *Fortunes*; and such were given forth by both their *Provincial Synods* of *Edinburgh* and *Glasgow*, which I am told have been Printed with you at *London*, and therefore I need not repeat them. Only I must tell you, That they have now under Prosecution some of the *Best* and most *Moderate* of their own *Ministers*, for their neglect of not having Subscrib'd to this new *Covenant*: Whereby it is now made *Compulsory* upon them, which was at first, pretended to be only *Voluntary*. In this manner the *Solemn League and Covenant* did proceed; and this their new *Covenant* is the same with that, in other Words, and more *Broad* than that, as you may see by comparing them. I must tell you withal, That by our *Statutes*, yet unrepeal'd, it is *High-Treason* for any *Subjects* to enter into such *Covenants* or *Associations*, without the Allowance of the *Supream Authority*; but they reckon little of these matters!

Having laid this Foundation, they proceeded, as I come to shew you, to put these their *Resolutions* in Execution. And the first Instrument they made use of, was the *Mob*, as they gave Birth to their former *Rebellion*.

1. The Day they chose to begin with us, was the first 30th of *January* that came after Her Majesty's Accession to the Crown, 1703. They detesting the Celebration of the Memory of that Blessed *Martyr*, and



now the father, that they saw his *Grand-Daughter* upon his *Throne*. For in the last *Reign*, we did, for several *Years*, keep the *Observation* of this *Day*, without any *Molestation*, except their *Flouting* at us, and sometimes calling us *disaffected* to the *Government* for doing of it, and saying, *They intend to bring this Man's Blood upon us.*

But now, on the foresaid 30th of *January*, 1703, they raised an hideous *Mob* upon us, as we were at our *Devotions* in *Sir John Bell's House* in *Glasgow*. They threw *Stones* in at the *Windows*, broke open the *Doors*, and fell upon us, that many were *Hurt* and *Wounded*; and grievously threatened the *Clergy-Man* that officiated, who was a *Person* well affected to Her *Majesty* and *Government*.

2. After this we durst no more meet, (except once on *Sunday* the last of *February*) till Her *Majesty's* *Gracious Letter* came to the *Privy-Council*, for allowing to us *Liberty* of *Conscience*. In pursuance of which, an *Episcopal Clergy-Man*, who had taken the *Oaths*, and *Qualify'd* himself as to the *Government*, was sent to us from *Edinburgh*, with a *Letter* from the *Lord Chancellor* to the *Magistrates* of *Glasgow*, to see him protected. Then we met again, in the said *Sir John Bell's House*, on *Sunday* the 7th of *March*, 1703; But instead of *Protection*, we were more furiously *Assaulted* than before, many were wounded, among whom, a *Son* of *Sir John Bell's*; his *House* was broken through, and his very *Garden* and *Summer-House* destroy'd, even to the rooting-up and breaking of the *Trees*, &c. The *Magistrates*, who were *Presbyterians*, looking on, and rather *Countenancing* than *Suppressing* the *Rabble*; which were gather'd together, by the secret *Instigation* (as we have good reason to believe) of these *Magistrates*, and the *Presbyterian Ministers*, from several of the neighbouring *Parishes* in the *Country*, for this *Godly Work*! For tho' this *City* is the *Nest* and chief *Rendezvous* of the *Presbyterians* in all *Scotland*, yet the *Episcopal Party*, even here, are the most considerable, both for *Quality* and *Estates*, and in *Number* sufficient to defend themselves, with the allowance of *Authority*, against the *Insults* of the *Mob* of this *Place*; therefore they call'd to their *Assistance* the *Presbyterian Rabble* of the *Country* adjoining.

Upon notice of this *Uproar*, the *Privy-Council* sent a *Letter* to our *Magistrates*, ordering them to repair the *Damages* sustain'd by *Sir John Bell*, and to take care to prevent the like *Tumults* for the future. But the *Magistrates* boldly answer'd, That they cou'd not undertake to *Protect* any *Episcopal Clergy-Man*, or *Episcopal Meetings*. Nor did they make any *Reparation* to *Sir John Bell*. And the further *Proceedings* of the *Privy-Council* against them was stop'd, by the *General Indemnity* at that time granted by Her *Majesty*; wherein she was minded to except these *Rioters* at *Glasgow*, in such open *Contempt* of Her *Authority*. But the *Councils* of overcoming them by *Condescensions* and *Over-Goodness* did prevail. They were *Pardon'd*; and our *Episcopal Meetings* have ever since been totally suppress'd.

Within

Within three Days after this Outrage upon us, that is, on the 10th of the same *Month*, 1703, their *General Assembly* met, and their *Moderator*, one *David Williamson*, in his *Harangue* at the opening of it, fill'd them with the Fear of the Return of *Prelacy*, and encourag'd them to stand firm to their *Covenanted Work of Reformation*, and assur'd them, That *Prelacy* shon'd never come in there, but by *Blood*.

We of the *Episcopal Communion* in this City, have since sent an humble Address to Her Majesty, which, for your satisfaction, I have annex'd, and have seen the *Original*, Subscrib'd by 322 of the Chief and Principal Men of this City both for *Interest* and *Substance*.

And tho' we have had no Redress, we do not in the least impute it to Her Majesty, being fully assur'd of Her good Will and Favour towards us; but to the Necessity of Her Affairs, and the bold Insolence of the *Presbyterian Faction*, in not only *Disobeying*, but *Dismissing* and Acting in direct Opposition to Her *Royal Authority*, signified in Her Gracious Letters, on our behalf, to Her *Privy-Council* here. And we know that one great End they propose to themselves in this, is, That they may appear more Considerable than really they are; especially to the Court in *England*, where we fear they are not truly Represented.

3. Especially upon the Head of their having gain'd an Act of Parliament, this last Session, to make it *High Treason* for any to Speak, Act, or Write in defence of *Episcopacy*, or against *Presbyterian Government* in the Church. Whereby they represent their Party as Superior in the Parliament and consequently in the Nation.

But, Sir, the Trick and Surprise by which this was obtain'd, is well known to us here; and too long to give you the whole Detail of it in a Letter by the Post; especially considering, that some Names must be made use of in it, which it is not proper, at this Time to mention.

But as to the Superiority of the *Episcopal* or *Presbyterian* Party here, it fully appear'd afterwards, in the throwing out of some Bills, by a vast Majority, and with great Contempt, which were carry'd on by the whole Force of the Faction, and (which you may think strange) assist'd by those in the Ministry here; wherein it was design'd to have entail'd *Presbytery* upon us to succeeding Generations. And the Mortification which the Faction receiv'd by this, do's far exceed the Triumph they made in the Artifice of some (from whom we did not expect it) whereby they gain'd the other; and will now find it more difficult to impose upon us again in the like manner.

However this is no small Article of our Oppression, that when we had utterly defeated, and even silenc'd the Writers of the *Presbyterians*, particularly by the Labours of the Learned Author of the *Cyprianick Age*, *m<sup>s</sup> Sag.* which were Printed, and as we hear, well receiv'd by you in *England*; our Adversaries now take refuge in the *Brachium seculare*, and bring the only

only remaining *Argument* that they have left, which is *High Treason* against those who shall *Write* or *Speak* any more against them. This is some Degrees beyond the *Spanish Inquisition*! Set forward by the *Patrons of Christian Liberty and Toleration*! As we are told they represent themselves to you in *England*!

4. Since this *Act* pass'd, they have run on more violently to *Persecute* us in all Places. Where their Numbers are superior, ( which is in very few Parts of *Scotland* ) they *Mob* us, and where the *Presbyterians* are too weak in any *Parish*, they call in their *Fellows* of the neighbouring *Parishes*, to fall upon us. And where the *Episcopal* Party are so strong, ( as they are in most Places ) that even this will not do; then they bring *Processes* from the *Privy-Council*, pursuant to the *Law*, against our *Clergy* who officiate to us, and as many of the *Laitie* as they can reach. Wherein they are mightily encourag'd and assisted by our present Lord *Advocate*, whose Office is tantamount to that of the *Attorney General* in *England*.

We have been treated in this manner at *Stirling*, (where our *Minister* was *Imprison'd*) at *Dundee*, in the *Parish* of *Kinnaird*, in old and new *Aberdeen*, (where the tenth Man is not *Presbyterian*) in the *Town* of *Elgine*, of *Haddingtown*, at *Kilmadock*, in the *Shire* of *Fife*, where four of our *Eminent Clergymen* were turn'd out. And several other other Places I cou'd name, but that you know them not, in all of which, the *Episcopal* People are far superior to the *Presbyterian*. In some of these, the *Churches* now in possession of the *Presbyterians*, were almost wholly deserted, and our *Episcopal Meetings* crowded, which has rais'd their *Spleen* against us.

5. We were assur'd here, That Her *Majesty* had declar'd She wou'd not transfer the *Revenues* of the *Bishopricks* here, ( which have been annex'd to the *Crown*, since the late *Abolition* of *Episcopacy* ) to any other use than the Support of the surviving *Bishops* amongst us, and of the *Depriv'd Episcopal Clergy*, who have suffer'd great *Hardships*, and now more than before: And that Her *Majesty* had given Orders to this Purpose; but if any such were given, they have not been observ'd: On the contrary, care has been taken, that all the *Bishops Rents* have been apply'd to other uses, in *Pensions* to one and another, &c. So that Her *Royal Bounty* is totally defeated; and the common Report of Her *Gracious Intentions* towards the *Bishops* and *Clergy*, has withdrawn the Assistance of many, which they before afforded to the *Clergy*, now in a miserable Condition.

I have told you the naked State of the Case. We beg your *Prayers*, and of all good Men for us. And we beseech *God*, that you in *England* may never feel the dreadful Weight of *Presbytery*, under which we now *Groan*.

To



## To the Queen's Most Excellent Majesty.

*The humble Petition of the Heretors, and other the  
Inhabitants of the Town of Glasgow.*

*Sheweth,*

**T**HAT your Majesties most Loyal and Dutiful Subjects, being most sensibly afflicted, and still groaning under the heavy Yoke and Domination of *Presbytery*, whereby we are depriv'd of the Care and Inspection of our Pious *Episcopal* Pastors, and of their Regular and Holy Administrations amongst us, do in all Humility implore your Majesty's Compassion, for Ease and Relief to our Consciences, by allowing us to invite or call one or two *Episcopal* Ministers to officiate amongst us, and grant to them a Right to the Legal Stipends in these Parishes where they shall serve, that so we may enjoy the Comfort of true Pastors, Duly and Canonically Ordained, and Authorized according to the Rules of the Pure, Primitive, and Apostolical Churches, to bless us in our Lord and Saviour's Name, to offer up our Prayers and Devotions to God, to Preach the Gospel, and Administer the Sacraments unto us, of which we conceive ourselves now deprived, by the pretended Ministry of such Men who (as we believe) have no true Mission or Authority for exercising the foresaid Sacred Functions. King *Charles* the II<sup>d</sup>. of Blessed Memory, in the Year 1669, and afterwards did grant even to *Presbyterians*, and their Preachers, under the Legal Establish'd *Episcopal* Government, as much, if not more, than we now humbly Address for, altho' they were equally Enemies to Himself, as to the Monarchy: And therefore we humbly presume, your Majesty will prove no less Favourable and Gracious to us your Peaceable and Loyal Subjects in this City, who are True and Hearty Well-wishers to your Majesty, to our antient Monarchical Government, and to your most Serene Royal Family. In granting this our humble and earnest Desire and Petition, your Majesty will afford great Ease to our Consciences, and true Comfort to our Souls, and oblige us more and more to pray for your Majesty's long Life, and happy and glorious Reign over us; and that God may preserve your most Antient and Royal Family in Honour, Greatness and Prosperity, so long as the Sun and Moon endureth.

*Mum.*

Geneva, October the 6th. N. S. 1703.

ABOUT a Fortnight ago, we had here one Mr. Osterwald, a Minister of Neuchâtel. He preached two *Sundays* at St. Peter's, to the great satisfaction of all his Auditors. He's truly a Learned Pious Man, and, I believe, may be a great Instrument of bringing many of the Calvinists into a nearer Conformity with the Church of England. He has of late established at Neuchâtel, by the universal Consent of *Magistrates, Ministers, and People*, the Observation of *Christmas, Easter*, and the other chief Festivals of the Christian Church. They wrote to the Company of Ministers at Geneva, to have their Approbation of this Establishment: They sent their Approbation of what was done at Neuchâtel, and 'tis thought that in a little time they may follow their Example here. Mr. Osterwald has likewise established at Neuchâtel, a Set Form of Prayer, which he has composed in imitation of the English Liturgy; and by his Credit with the *Magistrates and People*, got it to be observed every Saturday; and the People by the short Trial they have had of it, are so much edify'd by that way of Worship, that they have of their own accord Petitioned to have it Established for every Day of the Week twice. I have seen the Form of Prayer, it is not exactly the same with the English Liturgy, but drawn up after that Model, beginning first with a short Exhortation, Confession, and Absolution, and a great many short Collects, to which the People are obliged to make Responses. This Mr. Osterwald would contribute heartily to have Episcopacy Established in all the Calvinist Churches, and to have a total Uniformity of Government, Discipline, and Worship among all the Reformed Churches. He has published a Book called *The Corruption of Christians*, where we may clearly see his good Intentions that way. The Ministers of Switzerland, and especially the Canton of Bern, persecute him, because of his favourable Disposition towards this Uniformity. I think it to be of great use to have a Correspondence kept up betwixt this Gentleman and our English Clergy, if it were possible to bring about a Conformity betwixt some of the foreign Calvinist Churches, and the Church of England, it would be the most Effectual Way to undeceive our Dissenters, as to the Prejudices they are possessed with against the Church of England, because of its not being conform'd to the Establishment of other Protestant Churches.

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